

Theologia elt Scientia

Alicetiva non

Speculativa Genera





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Speculativa Genera



PRACTICAL Catechism.

By H. Hammond, D.D.

The Elebenth Edition.

Theologia est Scientia Affectiva, non Speculativa. Gerson.

H vi AAG Beatiums, i Saleas. Clem. Al. in Padag.

Whereunto is added the

REASONABLENESS

OF

CHRISTIAN RELIGION.

By the fame Author.

LONDON,

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1677.



Tothe READER.

HE end of Christs Incarnation, Humiliation, and Death it felf, being by S.P.aul defined to be the redeeming us from all iniquity, and purifying unto himself a peculiar pecple, zealous of good works; and the end of his Refurrection being by S. Peter fet down proportionable to that, to bles us, in turning every one of us from our iniquities; and the design of Christs own Sermons when he was in the world, being to make our Righteousness exceed the rightcousness of the Pharifees; and so in effect, the reformation of hves, and heightning of Christian Practice to the most elevated pitch, being the one only design of all our Christianity: It must needs be matter as of terror, lo of aftonishment also, a most direful prodigy, a most ominous, fatal prognostick in these last days, that Christians have to quite unlearnt their Master, made their life such a continued contradiction & confutation of all his methods, fuch a frustration of all his aims; that the principles of Christian purity, and meekness, and mercifulness, and peaceableness, should (not only of old among Julian's Soldiers, but even now among Christian Profesfors, among those that make good all the formal outward part of discipleship, that have had Christs eating and drinking daily among them, and teaching in their presence) be perfectly abandoned and rejected, even with reproach and fcorn, out

of all their thoughts; yea, that the declination of Christian practice should be at last so great as to tear up the very foot and foundation, I mean all natural, moral justice and honesty; and in place thereof to let up a new body of Carneades his Philotophy, inflead of those old Heathen dry principles of Integrity and Uprightness, that one law of Interest and Passion, and Self-preservation. So that as Machiavel thought Religion would emasculate and enfeeble Commonwealths, we have more reason to complain, that it hath debauched and corrupted lives: and were it not that God hath been pleated to preferve a feattered remnant, a few in every Nation, to be the Records, as it were, from whom it may be feen what Chrithianity is able to do, if it may be hearkned to, were it not that there are a few ancient Primitive spirits, by whom as by a Standard, all others may and ought to be reformed; we have reason to think and fay, That Christian men are the impurest part of the world; that Satan's after game hath proved more lucky and prosperous to him than his first designment did; that his night-walk hath brought him more Profelytes, than his unlimited range of going up and down to and fro over the face of the Farth; that as fin by the Law, to Satan by the Faith of Christ, hath taken occafion, and to deceived and ruined us more defperitely, more univerfally, than by all the National Idolatrous cuttoms of Heathenism he hath been able to do. What the one great error is, what the funda

fundamental transcendent distemper that hath had all this inauspicious influence upon us, may perhaps be no great difficulty to discern. Is it not, that Christianity hath been taken, if not with the Atheist for an Art or Trick, yet with the Scholastick for a Science, a matter of speculation, and fo, that he that knows most, that believes most, is the only fanctified person? Is it not, that of the two forts of things that belong to another life, the vision, which is peculiar to that state, is by men defired to be anticipated and acquired here, and the love and purity which also belong to it, are taken for impertinent things, that we are not concerned in? Is it not, that the factions and animolities which are thus begotten in us against all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeal laid out upon this one head, of hating and condemning of all others, and so the love of many being grown cold, by a natural confequence all kind of iniquity is increased? If this be not the bottom of the matter, if one (or more of these in conjunction) have not had the priviledge to engross all our sin and ruine yet fure it hath been a mighty and a most pestilent ingredient in it: and Ithall venture to guess but at one more, some wrestings of Scripture to our own destructions, either by undertaking without a guide to understand difficult Prophecies of Daniel and the Revelation, and accommodating them to the feeding of our own passions making them to comply with our designs, what loever they are which

A A

next pretending to immediate Inspirations and Enthusiasms, and ruling our selves not by the standing Rule of Scripture, but by somewhat quite distant from that, whether we miscal it first or conscience, is the most infallibly pernicious) or elle by mistaking of some plainer places, and so iwallowing and prepoffeffing our felves with fome doctrines which directly incline to carnal or spiritual fecurity, and then infifting more violently on them than on any other, making them marks of the most spiritual, sanctified men, and so able to excuse those trifles of vicious life, that such pious professors may possibly be guilty of. What these doctrines are, I shall not in this place particularly. define, but rather labour (by instilling those distant principles which most naturally and directly and immediately tend to Christian practice) to prevent or cure those poisons. This, and nothing but this, is entirely the design of this ensuing platform; which being again reviewed, hath received fuch alterations and increases as seemed most conducible to the ends to which it was first designed, and having now attained the just growth, hath more reason to expect the benefit of the Readers Prayers, the bleffing influence of Heaven upon him and it. The Lord remove all prejudices and resistances, which may forestall or obstruct the defired fruits and effects of it.

THE

CONTENTS Practical Catechism.

LIB. I

of Divinity	Page L
OF Divinity Of Pradical Points	ibid.
Selt. 1. Of the first Covenant	3
Of the Second Covenant	5
Sect. 2. Of the names of Christ	1:
Of the name Jefus	ibid.
Of the name Christ, and but bree Offices	16
Of Christs Kingly Office	ibid.
of Christs Priefly office	21
Of Christs Prophetick office	30
Sect. 3. Of Faith	31
Of Hope	49
of Charity	56
Of Repentance	61
of Self denial	77
Of taking up the Groß	80
Selt. 4. Of Jufification	84
Of Santification	85
Gods method in faving a finner	3.
Com manage on justing of jumit	
L I B. 11.	
Sect. t. Of Christs Sermon in the Mount Of the Bestitudes	93
Of the Bentitudes	91
Of Poverty of frist.	ibid.
of Mourning	95
Of Meekneß	94
Of bingring and thirfting after Regbteoufness	103
Of Mercifulness	105
Of Purity of beart	107
Of Peace-making	109
Of Persecution for Rightcousness jake	111
Of the order of thefe Beatitudes	114

The Contents.

	Pag 116
Sect. 3 . Christianity is not defiredire of the Lan	
mankind had been formerly obliged	117
Christ perfetted the Low	
Selt 4 The figle of the old Commandment	125
Sect. 5. Of killing	ibid
Of the power of the Sword	126
Of Self-mursher	
Of Anger, causics or comoderate, in the breast	117
In the tongue	
Of contumctions fresking	134
Of Reconciliation	137
Of the time of caling our felses to a count for	
of the time of the ting out fertile to be duting in	138
Selt 6. 0f Adultery	139
Of looking on a weman to luft	141
Of the eye and tand ffending	143
Sect 7 of Diraise	144
Sect w. Of Swearing	15;
Of Sacriledge	155
Selt 9. Of recenge or retainting e	158
of War.	161
Of going to Little	:69
Sect. 10. Ut loving enemies	:74
Selt. 11. Of the fift Commandmen.	182
Sect. 12 Of the duties of the Forf. Tarie	.39
Of the First Commandment	.92
Of the Second Commandment	193
Of the Fourth Commandment	194
Of Festimities	197
Of Christman	bid.
1.18. 111.	
Sell. Three parts of drame Unifers	207
1 01 Aimsgring	108
Of Lain-glary	210
Sect. 2 Of Prayer	133
Of ann repetition	241
Of the Lords Trayer	141
Selt. 3. Of Fasting	253,259
	Of

The Contents.

Of Sobriety	Page 155
Of Feafling	158
Sect. 4. Uf the defire and love of wealth	265
Selt. 5. Of the Tenth Commandment	272
Of worldly care	273
LIB. IV.	
Scet. 1. F the Ninth Commandment	290
Sect. 1. Of the Ninth Commandmens Of judging others	291
Soft. 2. Of the power of Prayer.	196
Of doing as we would be done to	297
Of the Eighth Commandment	ibid.
Of just Scaling in buying and sching	301
Of V fury	313
of Strillnes	317
of Warines and Prudence	ibid.
Marks of false Teachers.	318
Sect 3. Of profession of Christianity without a	Aien 320
Sca. 1. OF the Creed	321
Of Belief	322
Of believing in God.	324
Sect 2. Of Believing in Jesu Christ	327
Of the practical ductines from thence	329
Of Christs descent into Hell	331
Sett 3. Of the Holy Ghoft	340
Sect. 4 Of the Holy Catholick Church	345
Of the Communion of Saints	346
Of the Remission of fins	348
Of the Resurrection of the Body	349
Of the Life exertafting, and endless punishing	
The true ground thereof in the choice given t	351,352 u ha Godil
IID VI	- 17 death
Sect. 1. OF the word Sacrament	362
of the sacraments in general	363
Sect 1. Of Baptism	365
Sect. 3. Of the vow of Baptifin	375
Of Baptism of Infants	;88
Sect. 4. Of the Lords Supper	393

Places of Scripture explained.

En. 11.6	Page 34	Rom ro.8.	Page 6.
G 22.16	8.	11 19	160
Deut 24.13	211	14.	275
16.11.	214	1 Cor 2 9.	58
1 Kings 21.25.	73	6.7.	172
Pfal. 37.25	215	0.14.	388
63.9	333	20.	187
1101.	21	10.16	410
Prov. 11 24.	216	11 24.	399
Ifai 13.10.	18	12.13	409
53.10	27	15.25.	21,339
Zach 5.4	154	16.3.	210
Mal 2.16	147	12.	84
Matth. 1.17.	17	2 Cor. 1.19.	118
21,80	12	20.	5.
5,6,7,chap.	90,80	13.5.	45
11.5.	91	Gal. 4. 10	201
16.28.	18	5.6,	47
18 35.	\$6	16,	74
19.5	146	17.	ibid.
24.12.	83	6.1.	250
28,34	17	1 Thef 5 23.	335
26 63,64	155	2 Thef. 3. 6.	277
Mark 12.30.	57	1 Tim 2 1	234
Luke 1 74	8	2.8.	138
6.30	313	5.8,&c.	274,&cc.
. 35	219	6.1,&c.	185
11.15	306	Heb. 2. 10,	23
1913.	9	16.	15
22.19	399	11,01 8	6
Yohn 16.8	342	11.1.	33
21-21	18	12.8	18
Act : 8,40,41	14	Jam 3 18	109
41.	347	5.12	157
4.	404	1 Pet.3.15	82
6	25	4.16	ibid.
19 5:	384	1 Joh.3 3	53
20.7	404	, ,	69
Nom 5 4	51	4 17	41,84
7. chapter	72		
Tann and S Pa	al reconcil	ed about Justifica	tion, 36



A Practical CATECHISM.

LIB. I.

Scholar.

Have by the grace of God, and your belp and care, of Divinity attained in some measure to the understanding of the Principles of Religion, proposed to those of my age by our Church Catechism; and Should in modefty content my felf with those Rudiments, but that I find my felf, as a Christian, not only invited, but of liged to grow in Grace, and in the knowledge of our Lord and Sayiour Jefus Chrift.

Shall I therefore befeech you to continue my guide, and to direct me, first, what kind of questions it will be most ufeful for me to ask, and you to instruct me in, that I may not please my felf, or trouble you with less profitable

speculations ?

Catechift. I will most readily ferve you in this demand, and make no scruple to tell you, that that kind of knowledge is most useful, and proper to be superadded to your former grounds, which tendeth most immediately to the directing of your Practice; for you of Practical will eafily remember, that it was the form of the young Points. man's queftion, Mark 10. 17 Good Mafter, what (ball ! do that I may inherit eternal life ! and our books tell us, that the Oracle, (that is, the Devil himself) was inforced to proclaim Socrates to be the wifelt man in the world, because he applied his studies and knowledge to the moral part, the fquaring and ordering of mens lives .

eff Sciencia attation. PRINTELLINE.

and Go fon, a very learned and pious man, hath defined " thodaga " Diring, of all others, to be an affellize, not only Greulatice, know ledge; which you will best understand the meaning of, by a very ancient writers words, which a can finelish thete, that * the end of Christian Philosoply 1. 17 make men tetter, not more learned; to edite,

Le . c . not to rofiruel .

ALTINE.

S I fall most willingly intrust my felf to your Directions, and though the vanity of my heart, and the unrulines of my youthful affellions may perhaps make ne an improper Auditor of fuch Dollrines , yet I kope the Dutting themfelies, and the affiftance of Gods grace, of tain whe by our Prayers, may be a means to fit me to receive profit by them. I befeech you therefore to tell me jour opinion, what kind of Doctrines, and what parts of Scripture will be likely to have the most present influence on my beart, or contribute most to a Christian Pradice.

THE DITTELL Cal Jores of Trum.

C. I conceive especially these five; first, the Doctrine of the fuft and fee and Covenant, together with the differeme of them; fecondly, the Name, and (in one of them intimated) the Offices of Christ: thirdly, the Nasure of the Three Theological Graces Faith, Hope and Charity, together with Self-denial, and Repentance, or Regensiation: fourthly, the difference and dependence betweet fullipleation and Santtification and lattly, the chorough understanding of our Saviours Sermon on the Mount let down in the fifth, fixib and ferenth Chapters of Saint Manhew's Gofpel. And when those are done, I may perhaps give you a fecond view of some particulars which you have already learned, but not fo diffinctis in order to Practice: Such are the Creed it felf, the Sacraments, and the vew of Baptism a most Pradical point. But you will be frighted with the length of this task, and discouraged from fetting out on so tedious a journey.

S. I that think it ame afonable for me to be tired tith receiving the largest far un that you have the paseems and the courts to before upon met and to shew southas I have an appeare to the journ s, I shall not

give you the least excuse of delay, but put you in mind where it was that you promised to set out, or tegin your first stage, and beseech you to go before me my guide and instructer, first, in the doctrine of the two Covenants. To which purpose my Ignorance makes it necesfary for me to request your first belp to tell me what a Covenant w.

C. A Corenant is a mutual compact, (as we now confider it) betwixt God and man, confitting of mercies on God's part made over to man, and of combitions on mans part required by God.

S. It will be necessary for me to demand, first, what Sect. I

you mean by the hift Covenant.

Of the first

C. I mean that which is supposed to be made with Covenant. Adam, as foon as he was created, before his first fin, and with all mankind in him.

S. What then was the mercy on Cods part made over to bim in that Covenant?

C. It confilled of two parts, one fort of things fupposed before the Covenant, and absolutely given to given mirt. him by God in his Creation: another fromted, and not given but upon condition.

S. What is that which is a foliately given?

C. 1. A Law Written in his keart, teaching him the Abiolately, whole duty of man. 2 A p fittee late, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God. 3 A perfett frength and ability bellowed on him to perform all that was required of him, and by that a possibility to have lived for ever without ever finning.

S. What is that which was promised on condition?

C. I Continuance of that Light and that frength, on conthe one to direct, the other to affift him in a perfevering performance of that perfect obedience. 2 A crown of fuch performance, affumption to eternal felicity.

S. What was the condition upon which the former of thefe was promifed?

C. Walking in that light, making use of that firengib; and therefore upon defailance in those two, (on commission of the first fin) that light was dimmed, and that strength (like Sampson's when his locks were lost) extremely weakned.

5. Ochas wis the condition upon which the Eternal

Living was promifed ?

- c. I xalt, unfinning, perfell obedience, proportioned to the measure of that thrength; and consequently upon the commission of the first sin, this crown was forfeited. Adam cast out of Paradise, and condemned to death, and so deprived both of Eternity and felicions and from that hour to this there hath been no man hving (Christionaly excepted, who was God as well as man) justifiable by that first Covenant, all having sinned, and so coming short of the Glory of God promised in that Covenant.
- S. You have now given me a view of the first Covenant, and I shall not give my cursofity leave to important you with more questions about it. Only, if you please, tell me, what condition Adam, and consequently mankind, were concluded under, upon the defailance or breach of the condition required in that first Covenant; for I perceive Adam sinned, and so brake that condition

The flate of man after the breach of the first Covenant. C. I have intimated that to you already, and yet thall farther enlarge on it. Upon the fall of Adam, he and all mankind forfeited that perfell light and perfell firength, and became very defective and weak both in knowledge and ability of performing their duty to their Creator, and confequently were made utterly incapable of ever receiving benefit by that first Covenant. It being just with God to withdraw that high denied of firength and grace, when he saw so ill use made of it.

S. Bus roby should God infield that punishment upon all markind, for (or upon occasion of) the fin of that one win. Though he safed his talent so very ill, others of its posterity might have used it better, and why should it is a less of projuded upon one man miscarriage?

Con architect could not, yet ought not his wifdon

to be arraigned at our wibunal, or judged by us. Now this is an act of his wifdom, more than of diffributive juffice, it being free for bim to do what he will with is own, and fuch is his Grace and his Crown. most full satisfactory reason may be this, because God intending to take the forfeiture of that first Covenant, intended withal to make a fecond Covenant, which should tend as much (or more) to the main end, the eternal felicity of mankind, as (or than) the first could have done. And that you will acknowledge, when you hear what this fecond Covenant is.

S. I befeech you then, what is the second Covenant? Of the fecond Cove

and fuft, with whom was it made?

C. It was made with the same Adam now after his fall, in these words, The Seed of the woman (hall break the Serpents head, Gen. 3. 15. and afterwards repeated more plainly to Abraham, Gen 22.17, 18

S. But who is that Seed of the woman?

C. It is our Saviour Jefus Chrift, which ipring from the progeny of that woman.

S. What then is the first thing promised in this sef: thereat.

cond Covenant?

C. The giving of Christ, to take our nature upon him, and so to become a kind of second Adam, in that nature of ours to perform perfect, unsimming obedience, and so to be just, according to the condition of the first Covenant, and yet being faultless to undergo a fhameful death voluntarily upon the Cross, to fatifhe for the fin of Adam, and for all the fins of all mankind. to tafte death for every man, fleb. 2. 9. to die for all those which were dead in Adam, 2 Cor. 5. 15. And this being the first thing, all other parts of this Catemant are consequent and dependant on this, and so the fecond Covenant was made in Christ, sealed in his blood, (as it was the cultome of the Eastern Nations to feal all Covenants with blood) and fo confirmed by him, which is the meaning of those words, 2 Cor. 1. 20. All the promifes of God in him are les, and in rim Amen, that is, are verified (which is the imporcance of Yea) and confirmed (which is meant by Amen)

The first

Precepts.

meret.

Am n) into an immutability, in, or by Christ

S. Well then : what are the promifer or mercies made over unto as an Christ, and fines his coming into the world,

ty the fecond Commant? and acapture

C. First, (that which is peculiar to Christ, fince his coming into the world) the giving us fuch precepts as by their own inward goodness are able to approve themselves to our reasonalle nature, and so to the meaneft as well as learnedest men, (whereas the more Mofascal observances were of another nature, such as whose goodness depends wholly on Gods Commanding them) and again, not outward carnal observances, (as the Mofareal were) but firmual, to the purifying of affections; viz. that Law of faith, according to which we Christians ought to live. And this is fet down as a part of that Covenant, Heb. 8. 10, 11. (taken out of fer 31 31.) where the duty of the new Cogenant, which under the times of Christ should be revealed, is fet down (h.ft, promittely) not like that of Mofaical O for inces, external and carnal, v 9. but (politizely) laws given into their mands and hearts. 1 10 he agreeable to the rational feul, and [I will to their Cod, and they shall be my people] i e fine re, hone t soldience; not fuch as was fit to be imposed on hardhearted feter, to encumber and traff them, but fu has becomes an ingenuous people; and then it follows, e. 11. They frai not feach, Oc. 1 e there shall be no need of such laborious infliuction out of the law, what to do in point of achineness, facilities, unchana ffes, purgatime, &c as among the fixes, and lattly, I will be merciful to their annighteoufore, &c. free pardon to al! true penitents, and uncere fervints of Gol, merely by Gods free grace and mer y in Christ, without those exfrations under the law. So again, (where this new Covenant is fee down | Kim 10. 8 out of Deut 30.11, &c. The commandant which I command thee this day, is not held a from thee. (the Hit. to word there is by the Translaters best expect, " it is not too heavy for thee) and in other places, "it is not imp ffiche for the, and that farther exprest in Dan + 12. 13 it is not in bearen.

nor beyond Sea, &c. i. e. it will cost no great pains to bring you to the knowing of it, nor, if you pleafe, to the prattifing, it being very agreeable and confentaneous to every ones nature, the very foul within us being able to cell us, that what Christ commands, is better even for us, as men, than any thing elfe; and therefore it follows, t 14 It w very nigh thee, in thy mouth, and in thy heart, that thou mayest do it, i. c. it is very exfector thee to learn and understand, and practife also. And what this is, is punctually fee down in that tenth to the Romani, 2. 9. confessing of Christ, and cordial belief of his Re-Surrellion: the first containing under it a Hicking fast to Christ when the Christian Doctrine or Protestion is perfecuted, and the second, a rifing from fin as he rose, a new Christian life, in the practice of those rules of life which he hath left us. To this purpose again is that of Saint John, that Christs Commandments are not griezous, nor heavy, or unsupportable; and of Christ himself, that his yoke weafte, (the * Creek fignifies more) a good, " these. agracious yoke, and bu burthen a light burthen. The second mercy made over to us by the second Covenant, is (that even now intimated) the promise of pard in or done this. mercy to our unrighteousness, and our fine, and our iniquities, Heb.8 .. 12. to wit, to the frailties which thole that serve God sincerely do yet fall into, and whatever enormities they have formerly been guilty, but now repented of. The third is, the giving of grace or frength, although not perfect, or fuch as may enable us to live The third without ever finning, yet fuch as is fufficient to perform ving of what is necessary now under this second Covenant, or though. fo as God in Christ will accept, according to that of Saint Paul, that he can do all things through Christ that frengthens him; able to do nothing of himfelf, in order to the attaining of blifs, (We are not sufficient of our felves, faith he in another place, to do any thing) but yet through Christ that strengthens me, I can do all things that are now required of me, (Our sufficiency is of God.)

S. I befeech you, where is this part of the Promifes of the

Second Covenant fet down in Scripture?

C Tis intimated in these and many other places, B .

The fecond

ett terential art chies. TENTECHI-I was a

.

and Gerfon, a very learned and pious man, hath defined theologia Distinty, of all others, to be an affellise, not only freculatrie, knowledge; which you will best understand the meaning of, by a very ancient writers words, which a.c.in Lighth thefe, that "the end of Christian Philosoply is to make men better, not more learned; to edifie,

de Ch. not to infirmal. Alapad.

S I fha! moft willingly intruft iny felf to your Divictions and though the vanity of my heart, and the unrulines of my southful affellions may perhaps make ne an improper Auditor of fuch Dottrines; yet I hope the Duttrines themfelses, and the affiftance of Gods grace, of tarnalle by our Prayers, may be a means to fit me to receive profit by them. I befeech you therefore to tell me jour opinion, what kind of Dollrines, and what parts of Scripture will be likely to have the most prefent influence on my beart, or contribute most to a Christian Pradice.

The princi-Pal formet chem.

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S. What is that which was promifed on condition?

C. I Continuance of that Light and that frength, on concithe one to direct, the other to affift him in a perfevering performance of that perfect obedience. crown of such performance, assumption to eternal felicity.

S. What was the condition upon which the former of

thefe was promifed?

C. Walking in that light, making use of that firengeb; and therefore upon defailance in those two,

(on commission of the first fin) that light was dimmed, and that strength (like Sampson's when his locks were lost) extremely weakned.

5. What was the condition upon which the Eternal

lelicity was promifed?

c. Exatt, unfinning, perfett obedience, proportioned to the measure of that thrength; and consequently upon the commission of the first sin, this crown was forfeited, Adam cast out of Paradise, and condemned to death, and so deprived both of Eternity and felicity; and from that hour to this there hath been no man hving (Christ only excepted, who was God as well as man) justifiable by that first Covenant, all having sinned, and so coming short of the Glory of God promised in that Covenant.

S. You have now given me a view of the first Covenant, and I shall not give my cursofity leave to importune you with more questions about it. Only, if you please, tell me, what condition Adam, and consequently mankind, were concluded under, upon the defailance or breach of the condition required in that first Covenant; for I perceive Adam sinned, and so brake that condition

The flate of man after the breach of the first Covenant.

Carle Water

C. I have intimated that to you already, and yet shall farther enlarge on it. Upon the fall of Adam, he and all mankind forfeited that perfett light and perfett firength, and became very defective and weak both in knowledge and ability of performing their duty to their Creator, and confequently were made utterly incapable of ever receiving benefit by that first Covenant. It being just with God to withdraw that high decise of strength and grace, when he saw so ill use made of it.

S. But why should God infield that punishment upon all mankind, for (or upon occasion of) the fin of that one wan. Though he used his talent so very ill, others of its posterity might have used it better, and why should they are less prejudged upon one mans miscarriage?

C Many reasons may be rendred for this act of

to be arraigned at our wibunal, or judged by us. Now this is an act of his wifdom, more than of diffributive juffice, it being free for bim to do what he will with his own, and fuch is his Grace and his Crown. But the most full satisfactory reason may be this, because God intending to take the forfeiture of that first Covenant. intended withal to make a fecond Covenant, which should tend as much (or more) to the main end, the eternal felicity of mankind, as (or than) the first could have done. And that you will acknowledge, when you hear what this fecond Covenant is.

S. I befeech you then, what is the second Covenant? Of the fe-

and fuft, with robom was it made?

cond Cove

C. It was made with the same Adam now after his fall, in these words, The Seed of the woman shall break the Serpents bead, Gen. 3. 15 and afterwards repeated more plainly to Abraham, Gen 22.17, 18.

S. But who is that Seed of the woman?

C. It is our Saviour Jesus Christ, which sprang from the progeny of that woman.

S. What then is the first thing promised in that fer Thepron

cond Covenant?

C. The giving of Chrift, to take our nature upon him, and so to become a kind of second Adam, in that nature of ours to perform perfect, unfinning obedience, and so to be just, according to the condition of the full Covenant, and yet being faultless to undergo a mameful death voluntarily upon the Cross, to fatifhe for the fin of Adam, and for all the fins of all mankind, to tafte death for every man, Heb. 2. 9. to die for all those which were dead in Adam, 2 Cor. 5. 15. And this being the first thing, all other parts of this Coremant are consequent and dependant on this, and so the fecond Covenant was made in Christ, sealed in his blood, (as it was the custome of the Eastern Nations to feal all Covenants with blood) and so confirmed by him, which is the meaning of those words, 2 Cor. 1. 20. All the promifes of God in him are Yes, and in him Amen, that is, are verified (which is the imporcance of Yes) and confirmed (which is meant by Amen)

The first mercy. Gracious Precepts. Am n) into an immutability, in, or by Christ.

S. Well then: what are the promifes or mercies made over unto us in Christ, and finee his coming into the world,

by this fecond Commant?

C. Firt, (that which is peculiar to Christ, fince his coming into the world) the giving us fuch precepts as by their own inward goodness are able to approve themselves to our reasonable nature, and so to the meanest as well as learnedest men, (whereas the more Mojaical observances were of another nature, such as whose goodness depends wholly on Geds Commanding them) and again, not outward carnal observances, (as the Mofaical were) but friritual, to the purifying of affections; viz. that Law of faith, according to which we Christians ought to live. And this is fet down as a part of that Covenant, Heb. 8. 10, 11. (taken out of fer 31 31.) where the duty of the new Comenant, which under the times of Chrift should be revealed, is fet down (hift, privatively) not like that of Mojaical O fere incer, external and carnal, v. 9. but (positively) laws given into their mands and hearts. 1 10 1. e agrecable to the rational foul, and [I will be their Cod, and they fall be my people] i.e finere, hone't obsidience; not fuch as was fit to be imposed on hardhearted fethi, to encumber and trath them, but fu has becomes an ingenuous people; and then it follows, 2.11. They shall not teach, We i e there shall be no need of fuch laborious instruction out of the law, what to do in point of achinences, facrifees, uncleana fes, purga-11 ms, &c as among the Jews , and lattly, I will be merciful to their surrighteoufner, &c. free pardon to all true penitents, and incere fervints of God, merely by Gods free grace and mer y in Chrift, without thole exfrations under the law. So again, (where this new Covenant is fee down) Rom. 10. 8 out of Deut 30.11, &C. The commandment which I command thee this day, is not hedden from thee, (the Hebreto word there is by the Translator bett expect, " it is not too heavy for thee) and in other places, "it is not impossible for the; and that father exprest in Deut 1.12, 13 it is not in bearen.

the in-

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nor beyond Sea, &c. i. e. it will cost no great pains to bring you to the knowing of it, nor, if you pleafe, to the prattifing, it being very agreeable and confentaneous to every ones nature, the very foul within us being able to cell us, that what Christ commands, is better even for us, as men, than any thing elfe; and therefore it follows, to 14 it w very nigh thee, in thy mouth, and in thy heart, that thou mayest do it, i. e. it is very easie for thee to learn and understand, and practife also. And what this is, is punctually fee down in that tenth to the Romans, 2. 9. confessing of Christ, and cordial belief of his Re-Surrellion: the first containing under it a sticking fast to Christ when the Christian Doctrine or Protestion is per fecuted, and the fecond, a rifing from fin as he rofe. a new Christian life, in the practice of those rules of life which he hath left us. To this purpose again is that of Saint John, that Christs Commandments are not griezous, nor heavy, or unsupportable; and of Christ himself, that his yoke weafte, (the * Greek fignifies more) a good, " zone ie. a gracious yoke, and bu burthen a light burthen. The second mercy made over to us by the second Covenant, is (that even now intimated) the promise of pardin or don of fins. mercy to our unrighteoufness, and our fins, and our iniquities, Heb.8.7.12. to wit, to the frailties which those that serve God sincerely do yet fall into, and whatever enormities they have formerly been guilty, but now repented of. The third is, the giving of grace or fremgth, although not perfect, or fuch as may enable us to live The third without ever finning, yet fuch as is fufficient to perform ving of what is necessary now under this second Covenant, or through. fo as God in Christ will accept, according to that of Saint Paul, that he can do all things through Christ that firengibens bim; able to do nothing of himfelf, in order to the attaining of blifs, (We are not sufficient of our selves, suith he in another place, to do any thing) but yet through Christ that strengthens me, I can do all things that are now required of me, (Our sufficiency wof God.)

S. I befeech you, where is this part of the Promifes of the

Second Covenant fet down in Scripture ?

C Tis intimated in these and many other places, hus

The fecond Mercy, Par -

Luke : 74.

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e und an at.

but is distinctly set down in the song of Zachary, Luke 1.74 he there speaks of the oath which God sware to our father Arraham, v.71. which he styles God's boly Covenant, v.71. and he specifies two parts of it: 1 Deliverance of safety from the power of our enemies, Sin and Satan, in these words, that we being delivered without fear, (for so the pointing of the Greek words in the most ancient copies teach us to read) that is, without danger, safe and secure, out of the band of our enemies: 2 Giving of power or strength to us, to enable us an serve him, so as he will accept of, and to persevere in that service, in the rest of the words [that he would grant (or as the word is rendred, Rev. 11.3 give power) unto us that we might serve him (or, to serve him) in bolines and right cousines he for e him all the days of our life.]

· i ar.

The onth unto Ab. ...

S. This place u, I acknowledge, a clear one to the purpose, and I have nothing to object against it: only pardon my curiosity, if having been told by you, that this second Covenant was repeated to Abraham, Gen iz 16. and finding it here called the oath sworn to Abraham, and yet by reading of that oath in Gen. not finding any such form of words there express, I beseech you to satisfic this scruple of mine, and reconcile those two places, which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the sound of the words doth not so radily consent to it. The granting methis favour may, I hope, make the whole matter more perspicuents.

LiterFrend

C. I am of your opinion, and therefore shall readily do it, and it will cost me no more pains than this, i. To tell you that there is one part of the oath mentioned in Cen, which belonged peculiarly to the temporal prosperity of the people of the Jews, which were to spring from that Abraham I will multiply thy feed, Co I and indeed that whole verse is may literally and primarily be referred to that; but then besides that, (which Zackary respectieth not) there are three things more promised, Airitual blessing, spiritual villory, and the invariation of Christ: the last of these Zackary mentions not in the words of the oath, because it is suppo-

Supposed in his whole song, (occasioned only by it, and uttered on purpose to celebrate the incarnation of Christ;) but the other two parts are specified and interpreted by him; the victory over (or poffeffing the gates of) the encinies there, is here called deliverance (without fear or danger) from the hands of our enemies ; and the bleffing there, is explained here to be giving us power to ferre him in boliness and rightcoufnes before bim all our days, that is, giving us the grace of God for the amending of our lives, according to that of the Apottle, Gal. 3 14. Where the receiving the promise of the The bleffing Spirit is called the hleffing of Abraham, the power of of Abra-Christ (assisting and enabling us to persevere) being ham. really the most inestimable bleffing that this life is capable of: to which purpole Saint Peter, Alls 3. 26. speaking of Christ fent by God to bleft us, expresseth the thing wherein that bleffing confifts, to be, inturning away every one from bu insquities.

S. I have troubled you too far by this extrapagance, Ishall make no delay to recal my self into the rode again, and baring been taught by you thefe feveral particulars of Gods promise in the second Covenant, I shall defire you to proceeds tell me what is the condition required of us in this Cozenant; unless perbaps bere be some fartber particulars promised on Gods part, which you have not yet

mentioned. C. The truth is, there be two more promises of The fourth God (though implied in the third degree before men- promife, gitioned, yet fit now to be more explicitly infifted on) grace. the fuft, of giving more grace, the second, of crowning with glory; but both these are conditional promises. The first, upon condition that we make use of those former talents, those weaker degrees of grace given us, which is the intimation of the Parable of the noble man, Luke 19. 13. the fumm of which is, that unto every one that hath (that is, hath made good use of the talent of grace intrusted to him, as Heb. 12. 28. 10 bare grace fignifies to make use of it to the end to which it is defigned) shall be given, and from him that bath not (1 e hoth not made that use he ought) eren that

The fifth promite, crowning. with glory, he bath feall betaken from him. The fecond, upon condition that he be (at the day of death or judgment) fuch a man as Chrift now under the fecond Covenant requires him to be.

S. What then is the condition of the fecond Covenant,

without which there is yet no falcation to be had?

The condition of the tecond Co. venant Negatively.

Politively.

C. I shall answer you first negatively, then positive ly Negatively, it is not, I perfett, exid, unfinning ohedience, the never offending at all in any kind of fin; (this is the condition of the first Covenant) nor 2 15 it never to have committed any deliberate fin in the formerlife; nor 3 never to have gone on or continued in any habitual or cuftomary fin for the time past : but it is positively, the new creature, or renewed, fincere, honest, faithful obedience to the whole Goffel, giving up the whole heart unto Christ, the performing of that which God enables us to perform, and hewaiting our infirmities, and frailties, and fins, both of the past and present life, and befeeching God's pardon in Christ for all fuch; and fincerely labouring to mortifie every fin, and perform uniform obedience to God, and from every fall rifing again by repentance and reformation. In a word, the condition required of us, is a confectation or conjun-Eture of all those Gotpel graces, Faith, Hope, Charity, Selfdenial, Repentance, and thereft, every one of them truly and fincerely rooted in the Christian heart, though mixed with much weakness and imperfection, and perhaps with many fins, fo they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected

S. Othat part of the promifes is it of which this conditi-

on is required to make us capable?

C. Pardon of fins, and Salvation: by which you fee that no man shall be pardoned or faced, but he that obierves this condition

S. West condition is then required, to make us capa le of that other part of the conditional promife, to wit, of note grace, or continuance of that we have already

C. A careful industrious husbanding of it, and daily prayer for daily increase, and attending diligently to the ream of grace.

S. Methinks I understand somewhat of the nature and difference of these two Covenants, and shall not need to ask you which of them it is in which we Christians are now concerned, for I take it for granted that it is the fecond. Only be pleased to tell me which of these two it was by which the lew's were to expell falvation?

C. Both few and Gentile, that is, every man that ever was or shall be faved from the beginning of the world, was, and is, and shall be faved by this fecond Covenant.

S. How then were the lews obliged to the observation of

she Law? is not the Law the first Covenant?

C. The Judaical law was not the first Covenant, (in the The Jews notion wherein now we take it) but the law of unfin- concernming perfell obedience made with Adam in innocency. ment in the The truth is, the Judaical law did represent unto us venant. the first Covenant, and that especially, and therefore is so called, Heb. 8. but so it did the second also: the first, by requiring perfect obedience, and pronouncing a curse on him that continued not in all those many burthenfom ordinances which the law gave no power to any to perform; the second, in the facrifices, and many other rites, which served as Emblems to show us Christ, and in him the fecond Covenant.

S. Ishall not interpose any more difficulties, which my sgnorance might suzgeft, but unly put you in mind, that you sold me that this Doctrine had a most present influence on

our lives: be pleased to shew me bow.

C. It hath to many ways; I will mention a few. First, The influ by prescribing the condition, it sets us a work to the doctrine on performance of it, and that is living well Secondly, by mens lives. thewing us how possible or feasible that condition is by the grace and help of Christ, it first obliges us to a diligent performance of that duty of Prayer for that Grace, and then Itirs us up to endeavour and industry in doing what we are enabled to do, that we receive not the grace of Godin vain. Thirdly, by shewing us the necessity, indiffensable necessity of sincere obedience, it thuts the door against all temptations to carnal security, floth, presumption, bypocrific, partial obedience, or kabitual going on in fin. And fourthly, by shewing the true grounds

grounds of hope, it fortifics us against desperation laftly, if we need any encouragements in our Christian walk, his promife to enable first, and then to accept, will

most abundantly contribute to that purpose.

& I acknowledge the usefulness of your Directions, and I befeech God to affit me in bringing forth the fruit which it is just for you to expett, and for God to require from them: and I promise you by his belp to be mindful of four admonstrons.

Sect. II. Of the names of Christ.

Of the name

JESUS

Matt. 1,21.

I shall defire you to proceed to the second kind of Dollrine, which at first you mentioned, the names, and in one of them the offices of Christ. I befeech you what names do you mean?

C. Those two eminent and vulgarly known, so often repeated, but so little weighed, Jesus and Christ.

S. I pray you rehat is the importance of the word felus? C. It is an Hebrow word which fignifies Savious or Salvation. I shall not need to proveit, when an Angel hath afferted it, Matth 1.21 Thou shalt call his name

Jefus : for he shall fave his people from their fins.

S. The place you cite I have considered, and find some difficulty in it, by giving my felf liberty to read on to the two next verses, the words of which are these: All this was done that it might be fulfilled which was spoken by the Prophet, faying, Behold, a Virgin shall conceive and bear a Son, and they shall call his name Emmanuel. How could his name be called felus and Emmanuel too? or how could the calling his Name |clus, he the fulfilling of that prophecy that foresold that they /bould call his name

C. You are to know that in the Hebrew tongue. word and thing, and to also calling and being, name and perfon, are all one; No word shall be impossible with God, is, nothing shall be impossible: and, my house shall be called a house of Praver, is, my house that he the house of Prayer, to all people, that is, to the Gentiles as well as Tews; and so many names, that is, so many men: and according to that idiom, (retained both in the Prophets of the Old, and I rangelifts of the New Testiment) this phrase [They hall call his game Enunamuel] is in figni.

fication

fication no more than this, He Shall be God with us, or God incarnate in our fielh; which incarnation of his, being on purpole to fave tu people from their fins, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcifion, at which time he was called Jesu. Which name was but a fignification of his defign in his coming into the world, according to another place; This day there is born in the city of Davida Saviour, which is Christ the Lord.

S. By the answering of my impertinent scruple, I have gained thus much knowledge, viz. that the whole end of Christ birth, of all be did and suffered for us, was that be might fave us. I pray you then, what is meant by

faving?

C. To fave is to redeem from fin, as you will acknow- savingfrom ledge, if you observe but these two plain places; hrit, fin. that which even now I cited, Matth. 1.21. [He fhall fare his people from their fins,] (which is the only reason there rendred, why he is called a Saviour) then lit. 2.14. Christ gave himself to be crucified for us, that he might redeem us from all iniquity.

S. Wherein doth this faving or redeeming from fin

confift ?

C. In three things: First, in obtaining pardon for hithree fin, or reconciling us to God, and (confequently to things. that) in delivering us from the eternal torments which from God as Judge, and from Satan as accuser first, and then as executioner, are in thrick justice, or by the first Covenant, due to fin. Secondly, in calling men to repentance, thereby weakening the reigning power of fin, and the tempting power of Satan, by mortifying the old man, (that is, the finful defires of the natural and finful babits of the carnal man) and by implanting a new principle of holiness in the heart. And thirdly, in perfelling and accomplishing all these so happy beginnings, at the end of this life in heaven.

S. How can it be faid that Christ came thus to fave, to do all this, when fo many, fo long after his coming. are so far from being thus faced in all or any of these

shree fences ?

How then it comes that all are not faved.

· cumpia.

Telegal

· Parion Psi.

A&s 2. 40.

mailin.

· idetis

· a "iun

C. That he came to fave is certainly true, whatfoever objections you can have against it : and that by faring these things are meant, if you please, I shall manifest from other Scriptures. The first sence is contained in the word, (as it is used, Luke 1.71.) * Salvation, or that we should be faved from our enemier, which must needs be our spiritual enemies, sin and Satan : and if you doubt whether fin be there meant, or the pardon of fin by that faving, the next verse will clear the difficulty, where it follows, to perform the mercy, or mercifully to deal with our fathers, and toremember bu boly Covenant, of which Covenant you know this is one special part, Heb. 8. 12. * I will be merciful to their fine, (which explains the merciful dealing there) and their iniquities will I remember, no more. And then for the second sence, that saving significs calling to Repentance, may appear not only by comparing those two places, [I came to call finners to Repentance, and [Chriff Teins came into the world to save sinners] but also by a notable place, All 2. very useful for the explaining of that word, v. 38. 'tis reported that Saint Peter faid unto them, Repent, Ge. and 1. 40. " in more other words be teftified unto them, or preached unto them, faying, . Be ge faved, or escape ge, from this perverse generation: whence it is clear, that being faced, Ge. is but more other words to fignific repentance, and therefore furely that word, 1.47. which we render fuch as should be fared, but is literally [the faced] fignifies peculiarly those who received that exhortation, z. 41 that is, those that repented of their fins; and accordingly it is rendred by the Syriack The Lord added daily fuch as tecame fafe anth: Church] i.e. which recovered themselves from that danger in which they were involved in that wicked generation, and betook themselves to the Church, as to a Sanduary. But this by the way. As for the last acception of the phrase, it is so ordinary for salea-

not need give you any proof of it. Having therefore cleared the truth, this were fuffi ient, although I wan-

ted skill to answer your objection: but yet that may eafily be done too, by faving that Christ hath really performed his part toward every one of thefe, and that whofoever hath not the effect and fruit of it, it is through his own wilful neglect, and even defpifing of fo great falvation. Light came into the world, and in loved darkne Smore than light; and having made a Corenant with death and damnation, are most worthy to have their portion therein.

S. What then is the fort or fumm of Christs leing

clus?

C. 'Tisthis, that he came into the world to fetch is a Saviour. back finners to Heaven, * that whofoever of mankind X account should truly repent and fly to him, shall through him obtain pardon of fin and faluation; a merry vouchia ed " to men, but denied to Angels, who being once fallen, . Clem. are left in that wretched effate, and no courfe taken, Rom. Ep. ad and confequently no pufficility left for their recovery . Cur. p. 10. which most comfortable truth is clearly fee down by the Apoftle, Heb. 2. 16. though in our Inglish reading of neh 2.16. it it be somewhat obscured. The words rightly rendred run thus: " He doth not take lold of Angels, but " " he of the feed of Airabam he taketh hold Where the word which I render taking hold of, fignifies to catch any one who is either running away, or falling on the ground, or into a pit, to fetch back or recover again. This Christ did for men in being born, and suffering in our flesh, but for Angels he did it not.

S. What special influence will the whole Dollrine have

upon our lives ?

C. I will shew you .. It is proper to fir up our The influe most affectionate lore and gratitude to the Sactour, who ence of this hath descended so low, even to the death of the croft, lives, to fatishe for our fins, to obtain pardon for us : this lose of Christ constraineth w, faith the Apostle. 2. It is proper to beget in us a just harred of fin, which brought God out of heaven to make expiation for it. 3. It is a most proper enforcement of repentance and amen. Iment of life, to remember, 1. That without that we are likely to be little benefited by this Saviour, except we repent,

How Chras

Salvation it felf shall not keep us from perishing: 2. That shat was an end of Chrift, death, to redeem te from all iniquity, and purific to himfelf a peculiar people, zealous of good works, and not only to fatisfie for us. 4. It is proper to teach us fear of offending, and keep us from fecurity, when I we find what an exemplary pumishment God faw fit, if not necessary, to inflict on fin in the person of his Son: and 2 remember how much more guilty we now shall prove, if we will still damn our selves in despight of all these precious means of saving us.

of the name Christ, and his three offices.

S. I befeech God to open my beart to thefe Confiderations, and then I shall further importune you to proceed, and tell me the fignification of the word Christ, wherein you told me the Offices of Christ were intimated : but I be-

frech you first, what do you mean by Offices?

What Office tignifies,

C. I mean by that word, places of charge and dignity, to which God thought fit to defign Christ, that he might the better accomplish the end for which he fent him; the trust or charge supposing somewhat to be done by him, and the dignity implying somewhat to be returned by us, as you will fee in the particulars

S. What then is meant by the word Christ?

C. Anvinted, and that intimates the three Offices to which men were at any time inaugurated by God, fuch inauguration being fitly express (because ordinarily solemnized among men) by the ceremony of anointing.

S. What are those three Offices?

C. Of King, and of Prieft, and of Prophet. S. What belonged to Christ to do as King?

C. To let up his throne in our hearts, or to reignin the fouls of men, and to give evidence of his power through the whole world.

S. What was required of him to that purpofe?

Over his enemics, Temporal and Spirit tua!

of Christ's

Kingly Of

tice.

C. 1 To weaken and shorten the power of Satan. which Christ really did at his suffering, Heb. 2. 14. by death destroying the Devil, caffing Lucifer from Heaven, that is, from the more unlimited power which he had before: and 2. to give frength and grace to overcome all :: bellious lufts and habits of fin, to bring them down

in obedience to his Kingdom, and this he hath done also by fending his spirit; (in reference to which are those words cited out of the Pfalmist, He bath led captivity captive, and given gifts unto men,) and in a word, to reign till be bath brought all his enemics under bis feet, 1 Cor. 15.25.

S. What and boto many be those enendes?

C. He hath thany enemies, some temporal, but most

S. What mean you by his temporal enemies?

C. I mean first the Tewish Nation, that rejected Temporal and crucifyed him, which within the compass of one the Jews. generation were, according to his prediction, deftroyed by the Romans, and preyed upon by those Eagles, Matth. 24.18 by which allusively are noted the Roman Armies (whole Enfign was the * Eagle) which motion he found them out (as fuch " Vultures do the carkals, Job paires des 39. 30.) wherefoever they dispersed themselves. For mentasib. that that prophecie of Christs, Mat. 24. belongs to this fpeaking of matter, primarily or strictly, (not to the day of judg- the Roman ment) to the destruction of those present criscifiers, power. and the Jewish state, and not to the destruction of all enemies at his great appearing yet to come, is appa. ware a rent by the 34 verse, This generation fhall not past sill mines 1. .. all these things be fulfilled: where the word * generation a fagacious hunter. on fignifies fuch a fpace, that they that were then alive, . Items might and should live to fee it, in that sence as the word is used, Matt. t. where the time or space of fourteen mens lives in a line succeeding one another, is called fourteen . Tend Hogenerations; not that [generation] fignifies the whole mero, Tullio space of a mans life, (for that is oft fixty, eighty, or an ta annorum hundred years) but rather * the third part of that : For fpatium. Vi. of any mans age, part he lives in his fathers life time, and Rhodig 1.19 part after his fons birth; and thereupon it is wont to be mer of Neft. faid, that three generations make one facle or hundred 12.2. 74 9 rears, as you shall find it did in the Genealogies, Mat 1. 100 uit

the Eagle

of on, & He.

rodot Lap 114 "ai Ta Tersasia ul ail cor for duviera puera in-,&Clem. Alex. Stroin. 2.p. 3 34. " cm i are in Tout in Tout in the mail parte place" Vid Helych. with whom the word is taken to lignifie either the life of a man, or 30 years, or 25, or 10. as it is also for 7 years by the Physicians, and for 10 clearly in Jer. Epult v. 1.

and ordinarily it doth. So that the plain meaning of that Speech of Christ [this generation Shall not paf, Sc.]

is this, that all this should come to pass in their age, or " Mat. 16.28 within the life of some that were then men, as * Matt. 16. 28 There be some Standing here which shall not take of death till they fee the Son of man coming in bis Kingdom. Which though some by the next chapter following are perswaded to interpret of the transfiguration,

(as if that were Christs coming in bir Kingdom) may yet more properly be interpreted of this matter, fo immediately consequent to his being kill'd by the fews, and rifing again ver. 21. (which was the ground of this speech of his) viz Christs illustrious coming to destroy those Tews: to which also that other place belongs, "Joh 21,22. (which will clear both thefe) " John 21.22. If I will that Tobn tarry till I come what is that so thee? Which (faith S. John) was not to be interpreted, that be fould never die, verse 23. but only that he should sarry till this coming of Christ; which of all the Disciples peculiarly, (and I think only) Fobn lived to fee, and (as I think I have reason to believe) immediately before it, saw many visions concerning it, which are set down in his This destroying or subduing his enemies and crucifiers (so terrible, that when it is foretold, Matth. 24. it is generally mistaken for the day of final judgment) is many times in the New Testament styled the Kingdom of God and the coming of Christ, the end of all things, and the end of the world, because Christ's powerful presence was so very discernible in destroying of that Nation, and in that effect of his Kingdom, in bringing his exemies under his feet; and is without doubt the thing defigned in that whole 14th Chapter of Saint Maithew, and every part of it, and particularly in those vertes, 29,30,31. (which are by most thought to belong to another matter.) For the darkning of the Sun and Alon, and falling of the Stars from Heaven, are not literally to be understood, (or if they were, would perhaps as little belong to the day of the last judgment) but in the same sence that the Prophets use them, Ifa. 13.10. and 34 4 Feek 32.7. Foel 2.31. perhaps to fignifie no more,

more, but only a great flaughter, or effusion of blond; that (fay the Naturalitts) fending forth abundance of hot exhalations, which first fill the air with blackclouds, taking away the light of beaven, the fight of the flars, Gc. and at last turn into mercors in the shape of falling Aars, 25 Ifa 34 4. and Rev. 6.13. On which ground it is, that those phrases of the Sun being turned into darknes, and the Moon not giving ber light, and the falling of the flars from beaven, are used in Prophetical (which seldom are clear) speeches for great slaughters and destructions, and nothing else. But there is another more commodious way of interpreting that whole verse, by the Sun and Moon and Stars understanding the Temple and city of Jerusalem, and the rest of the cities of Judas, and by the darkning and falling of them, the great tribulations and deftruttions that should befall all thefe ; both which are very agreeable to the style wherein Prophecies are written. Which being supposed to be the interpretation of the 29th verse, that of the fign of the Son of man, and his coming v. 30. and the found of the trumpet gathering of the elett, v. 31. Will without much difficulty belong to it also, and fignific the remarkableness of this punishment on the Jews, as an act of fignal revenge from the crucified Christ, and the faving or delivering of a remnant (according to all the Prophecies) i.e. of some few Jews, out of this general incredulity and flaughter.

S. Were there any other fort of Temporal enemies to

be destroyed by bim?

C. Yes, those other who joyned with the Fews in crucifying of him ; I mean, the Romans themfelves, a the Rom or keathen Rome: On which that another cup of Gods mans. was to be poured out, is, I conceive, the importance of another great part of the Revelation, which was remarkably fulfilled by Alarica and others in facking it and destroying the Heathen, but sparing Christian part of it: In which also was remarkably founded the conversion of that City and Empire from Heathenism to Christianity, and so the subjecting st to Christs Kingdom.

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S. You C 3

S. You have satisfied both my reason and my suriosity in this particular, and I shall not importune you farther; I pray then, besides these rebellious crucifying fews and

Romans, what other enemies did you mean?

Spiritual Enemies Sin. Satan C First, Sin, the great enemy of souls, which he labours to destroy in this life by the power of his grace, and will totally destroy at the day of Judgment. Secondly, Saian, (which I told you of) who therefore, when Christ comes to disposses him of his hold in the poor man, demands, Art thou come to destroy me? Mark 1.24. and at another time, Art thou come to terment we before our time? acknowledging that Christ was to destroy him, (he understood so much in the sacred predictions) but withal hoping it was not yet the time for that execution, and in the mean while aunting it a kind of destruction and torment to him to be cast out or deprived of any of the power which he had over the bodies or souls of men.

S. Are there no other enemies that this King muft de-

Stroy ?

Wicked men.

Death.

C. Yes two more, First, all wicked and ungodly men, that after all his methods of recalling them to amendment, do still persevere in impenitent rebellions, to whom eternal perdition belongs by the sentence of this King. Those that will not let me reign over them, must be brought forth and slain before their King. Secondly, Death it self, according to that of the Aposille, 1 Cor. 15. The last enemy that shall be destroyed it death: he shall despoil the grave, and make it restore all its captives, and then death shall be no more, shall be smallowed up in villory.

S What is required of us in answer and return to this

office of bis?

Our returns to Christor Regal ortice, C. Principally and by indispensable necessity, that we render our selves obedient, faithful, constant subjects to this King, hold not out any disloyal Fort, any rebel lust or fin against him, but as to a King, vow and perform entire allegiance unto him. And then consequently that we entrust him with our protection, address all our petitions to him, have no war or

peace,

peace, but with those who are his and our common enemies or friends, fight his battels against fin and Sazan, pay him our tribute of bonour, reverence, obedience, yea and of our goods also, when they may be useful

to any poor member of his.

S. I shall detain you no longer with less necessary Quaries about this Office of his, as, When Christ was inaugurated to it; because I have had the chance to observe, by comparing two known places of Scripture together (Psal 110. 1 and 1 Cor. 15. 25.) that [Christ's reigning] and [his sitting at Gods Right hand] are all one: from whence I collect that the time of his solumn inauguration to

bis Regal Office was at bis Afcension.

C. You have guessed aright, and therefore I shall not farther explain that unto you, nor put you in mind of any other niceties, but in stead of such, rather remember you of the practical conclusion that this Office of Christs may suggest unto you, that you are no farther a Christian, than you are an obedient subject of Christs, that his Gospel consists of Commands as well as Promises, the one the object of the Christian Faith as well as the other.

S. O Lord, increase this Faith in wie.

Of Christ's Priestly of-

Please ye now to proceed to the second Office of Christ, fice.

that of his Priesthood.

C. I shall, and first tell you, that the nature of this Office of Christ is a little obscure, and therefore I shall tell you nothing of it, but what the Scripture gives me clear ground to affert.

S. What doth the Scripture tell us of Prielthood?

C. It mentions two orders of Priestbood, one after Two Priests the order of Arrow, the other after the order of Mel- hoods. chizedek.

S. What was the office of the Aaronical Prieft?

Aaronical.

C. To offer facrifice and to bleft the people, but espe-

S. What of the Melchizedekian Prieit?

Melchizede.

his

C. It is not improbable that Melchizedek offered facrifice also; but because the facred story mentions nothing of him as belonging to his Priesthood, but only

his bleffing of Abraham, therefore it is refolved that the Michigadekian Priethood confitted only in bleffing. This you will half differn by looking into the flory of Meling dek meeting Alraham, Gen. 14. 18,19.

S. Uchat is ther: fand of him?

C. It is faid that Melchizedeck King of Salem brought forth bread and wine, (i.e. treated and entertained Abraham as a King) and be was Prick of the most bigb God, and he bleffed him, and faid, Bleffed he Abraham of the most high God, which hath delivered thine enemics into thine band.

S. Which of thefe kind of Priefts was Christ to

Both in Christ.

C. Christ being considered in the whole purpose of God concerning him, was to undertake both these offices of Prieftboul, to be an Aironical Prieft firft, and then for ever after a Melchigedekian Prieft: he was appointed first to offer up facrifice for the fins of the world, which he performed once for all upon the Crofs, and therein exercised the office of an Aaronical Priest, and withal compleated and perfected that whole work of fatisfaction for fin, to which all the old legal facrifices referred; and that being done, he was to enter upon his other office of Melchizedekian Priefthood, and exercise that continually from that time to the end of the world, and therefore is called a Priest for ever after the order of Melchizedec. this second kind of Priesthood is that which the Scrip. tures of the New Tellament, especially the Epistle to the Hilberter, doth mainly refer to, when it speaks of Christ, and is to be conceived to speak of that, when-Soever it indefinitely mentions Christ Priesthood.

S. But what the . s is not Christ a Prieft after the order

of Aaron?

C. I told you that he was, but now I tell you that he is not. he was one in his death, but never was to repeat any act of that afterwards, and so now all the Priefthood that belongs to him is the Melchizedekian. I will fet this down more plainly. It is most truly faid and refolved, that Christs death was a voluntary of. fering

But now only the Mekhizedekian.

fering and facrifice of himself once for us, and that will ferve to denominate him an Aaronical Prieft in his death, or rather to conclude that his death was the completion of all the rites and ceremonies (fuch as the facrifices) of the Aronical Priefthood. But this being but one act never to be repeated again, is not the thing that Christs eternal Priesthood (denoted especially by his Unction or Chrisme) refers to; but that other Alekbizedek-Priesthood that he was to exercise "for ever. Besides, it may be said that this facrifice "cie ? ain. at his death, may under that notion of an Aaronical facrifice, pass for the rite and ceremony before his confecration, or at the confecrating him to be our eternal high Priest. For fuch facrifices we find mentioned, Lev. 8. 22. the ram, the ram of consecration; and of this nature I conceive the death of Christ to be, a previous or preparatory rite to Christ's consecration to his great eternal Priesthood after the order of Melchizedek, whereupon it is faid that it became God to confecrate the Captain of our faluation by sufferings, Heb. 2 10. for fo the word fignifies, which we render to make perfett. This suffering and satisfying for our fins, fitted him for the office of Intercessor. To which purpose you may observe two things : I That Christs Priesthood is said to be an eternal Priesthood [thou art a Priest for ever] and a Priesthood * not aresical transitive, but for ever fallned in the person of Christ, Heb. 7. 24. after the power * of an indiffoluble life, . in raise v. 16. which cannot appertain to that one fingle finite T. unrepeated sacrifice of himself upon the Cross. 2. That Christ was not inaugurated to this his Prietthood till after his Refurrection, for then only he was instated in that indiffoluble life: and this seemeth to be the importance of Alls 3.16. Where it is said, that Godbaving raised up bis Son Fesus, Sent bim to bless you; where questionless that [mission to bless] notes the office of Melchizedeksan Priesthood, and most probably the phrase of [Raising bim up] denotes his Refurrection.

S. Will not this notion of Christs Priestbood deco 2465

gate Something from the Suffering of Christ, or Satisfaction

wought by it ?

The necession by of Christs deathintwo things.

The parallel

Negatively.

C. No, nothing at all, but rather demonstrate that this death of his was necessary in a double respect: 1. As an act of an Associal Priest, and a completion of all those legal rites which vanished at the presence of this great sacrifice. 2. That in respect of the satisfaction wrought by it, it was necessary to make him our eternal Priest, or to make us capable of the benefits of that Priesthood of his.

S. Well then, I shall acknowledge those plain words of Scripture, that Christ is now to us (and ever shall be) a Priest of Melchizedeks order, and not strive to phansie him still an Aaronical Priest (that sacrifice being offered up once for all) because I have no ground now for such phansie. But then I bessele you wherein lies the parallel between Melchizedek's Priesthood and Christ's ? Is it in offering of bread and wine, which we read of Melchizedek, or in

Melchizedek any thing answerable to that and Christ.

C. No, that is the Papifts phanfie, caused by a great millake of theirs: they conceive that Melchizedek offered up Bread and Wine to God, and that in that respect he is called a Prieft, or that he was facrificing, or did fa-But in this there are two miltakes. For first, Melchizedek brought forth this Bread and Wine, and presented it to Abraham, did not offer it to God; (and therefore Philia Jew, well fren in that flory, fets it as an act of Hospitality in Melchizedek, not of Priesthood) contrary to the crabbed niggardliness of Amalek, he rould not allow water, but Mclchizedek brought forth bread and wine. Secondly, this he did as a King; and fo Christas a King may perhaps be faid to entertain and feed us in the Sacrament with Bread and Wine, and the spiritual food annexed to, or represented by it, the giving of Grace and Pardon being a Donative of his Kingly Office : but the Prieftly acts of Melchizedek are those that follow, wherein only Christ's Eternal or Melebizedek Priettood confitts

Politively,

S. What are they?

C. 1. Bleffing us 1 Bleffing God for us.

S. What is the meaning of Christs bleffing us?

C. You will fee that by reviewing the place even 1. Bleff now cited Als 3.26. God baving raifed up his Son Fefus us. fent bim to blefs ns: Which now you perceive is a denotation of his Prieftly Office, every Prieft, especially the Melebizedek Priest, being to bless.

S. I do fo, but bow doth that Thew me what that blef-

fing as?

C. Yes, there are words that immediately follow, which clearly describe wherein this bleffing consists, in turning away every one of you from his iniquities.

S. Be pleased then to make use of that Key for me, and There me clearly wherein that part of Christs Priestbood, his

bleffing of us, confifts.

C. In using all powerful means to convert or turn,i.e. to bring all mankind to repentance.

S. What be those means?

C. First, the communicating that first to as, whereby he raised up Jesus from the dead, Rom. 8.11. Secondly, fending the Holy Ghaft (to convince the world of fin, and righteousness, and of judgment) that is, appointing a fuccession of Ministers to the end of the world, to work in mens hearts a cordial subjection to that do-Strine, which at Christs preaching on earth was not believed. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over fin. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Prieft) as he promised he would for Saint Peter, that bis faith fail not; that is, that God will give us the grace of perfeverance, (which intercession of his being now with power and authority, (all power is given to me, faith Christ) is all one in effect with the actual donation of that grace) and as a crown of this follows another kind of bleffing, actual bestowing of heaven upon such blessed persevering children of his Father.

S. What is required of us in answer to this part of his Office?

C. First, to seek and pray for grace to descend to- Our returns wards

The parts and branch es of that

thereto,

wards us through this conduit of conveyance. Secondly, to receive it when it thus flows, with humble grateful Thirdly, to count grace the greatest bleffing in Fourthly, to make use of it to the end dethe world. figned by Christ; not to pride or wantonnels or contempt of our meaner brethren, but to the converting and retoiming of our lives. And fifthly, to look for no final benefit, pardon of fins, or eternal salvation from that Prieft, either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walk painfully here, and to approach humbly to receive our reward, the crown not of our works, but Gods graces, hereafter.

5. What is the found part of Christ's Melchizedek-P. ielthood?

2 Bleffing

C. Bleffing or praifing Ged for ever in heaven for God for us. his goodness, his mirey, his grace towards us poor finful enemies of his, in giving us the victory over our fo bitter adverfaries, fin, and Saran, and death, and kell, by the bloud of the Lamb, and the power of his grace.

S. What is our part in this tufinef.

C. To follow this Precentor of ours in bleffing and magnifying that God of all grace, and never yielding to those enemies, which he hath died to purchase (and given us) power to refift and overcome.

S. I do already discern the influence of this Office, shus explained, upon our lives : yet if you please give me your direction and opinion what is the main pradical Dollrine emergent from this Office of Christ, effecially as

at confifts in bleffing.

The influ ence of this doctrine on our lives

C. This is it, that from hence we learn, how far forth we may expect Justification and Salvation from the fufferings of Christ; no farther, it appears, than we are wrought on by his renewing & fanctifying and affifting grace, this being the very end of his giving himself for us, not that absolutely or presently we might be acquitted and faved, but that he might redeem us from all iniquity, from the reigning power, as well as guilt, and that impartially, of all iniquity, and purific unto bim-Il a peculiar people zcalous of good works, Tit. 2. 14. Without

without which acquifition of purity, and zeal of good works in us, as in a peculiar people, Christ fails of his aim and defign in dying for us, he is deprived of that reward of his fufferings, which is mentioned 1/2.53.10. The feeing of his feed, the having the pleasure of the Lord (which is faid to be our Santtification, 1 Thef. 4.3.) profeer in his hand, the sceing of the travel of his foul, V. II. dividing bu portion with the great, and the spoil with the strong, V.12 that is, rescuing men out of the power of fin to amendment of life, and to holiness, which is the crown and reward of his pouring out of bis foul to death, and making intercoffin for the transgreffours. And if he fail of his hope, much more shall we of ours; after all that Christ hath done and suffered, the impenitent unreformed fiduciary shall perish. And what can you imagine more obligatory to good life than this?

S. I acknowledge the truth of what you fay to be very convincing, and shall think my felf bound in charity to my poor tottering foul no longer to flatter and fool my felf with fuch vain bope, that Christ's affire and paffive obedience shall be imputed to me, unless I am by bis bleffing thus qualified to receive this benefit from bis death. now I think of it, if Christ's active obedience may be imputed to me, then what need have I of obeying my felf? If the righteousness that was in him by never sinning be reckoned to me, what need I any other initial imperfect inberent righteousness or boliness of my own? this is to me a foruple yet not answered by you.

C. I confess it is, for I have had no occasion to men- of Christs tion that allive obedience of Christ, it being no part of active obes his Prieftly Office. And now if you will have my opi- dience, nion of it, I conceive that Christs affive obedience is not imputed unto any other person, so as he shall be thought perfectly to have obeyed by this only, because Christ hath perfectly obeyed; much less to him that lives in all kind of disobedience, and means Christs obedience shall serve his turn. For, first, it Christs alline obedience were thus imputed to me, then by that I should be reckoned of and accepted by God as if I had fulfilled

the whole Law, and never finned; and then I should have no need that Christ should suffer for my fins, and fo this would exclude all possibility of having Christs passive obedience imputed to me. For what imaginable reason could be given, why I should suffer for fin, or any other furety for me, if by fome former act I am accounted to have performed perfect unfinning obedience, at least have the benefit of that obedience (performed by that Surety of mine, and accepted for me?) 'Tis true, when the penitent believers fins are pardoned by the sufferings of Christ, Christs perted obeying the law may fo far be imputed to fuch an one, as to give a gloss or tincture to his still imperfect obedience, at least so far as that they shall be accepted by God: but that will not belong at all to, or avail for fuch as obey not fincerely; (for their impenitent fins are far different from those imperfections) but only for them that walk not after the field, but after the spirit, Rom. 8 4. the prime place which feems to belong to that matter. Secondly, the truth is clear, that Christs allive obedi nee was required in his person, as a necesfary qualification to make it possible for him to suffer or fatisfie for us; for had he not performed allive obedience, that is, had any guile been found in his mouth or heart, had he ever finned, he must have fuffered for himfelf, and could no more have made fatisfaction for us, than one of us finners can do for another. It is true indeed, Christ mented as well as fatisfied for us; but that by which he merited was not his never finning, or perfect obedience, (for that was due to the Law under which he was born) but his voluntary giving up himself to death, even to the death of the Cross, (and all that was preparative to it performed by him) freely, without any obligation or duty lying upon him (as a man) to do fo, according to that of Heb. 10.7. out of the Pfalmift, Then faid I, Lo I come, to do thy will, O God; I am content to do it; and Phil 2 6. Christ Jefus being in the form of God, &c. made himself of no reputation, and took on him the form of a fervant, and was made in likenels of men, and being found in fastion ac a man,

aman, be bumbled himfelf, and became obedient unto death, even the death of the Croft; which is there fet as the foundation of his merit, [Wherefore God hath bigbly exalted him, &c.] By this means (it is true that) he merited for us as well as for himself: For us he merited grace and glory; for himtelf that he might have the power of dispensing them to whom, and in what manner and measure he pleased: this was the meaning of those words, [All power ugiven to me, &c.] and [God bath given bim a name which is above every name;] and [when he ascended up on high be gave gifts unto men] But all this you fee is quite inother matter from his allive obedience, or fulfilling he Law, being so imputed to us, as that the drunkard thall be accounted fober, the adulterer chait on this one score, Because Christ was sober and chast in our stead. that which he merited for us, being the gift of grace, (which was on purpose to deliver us from the reigning power of fin, and to blefs us in turning every man from bu iniquities) a power of ferring God acceptably in righteousness and godly fear, he is so far from meriting for us any excuse or immunity from the indispensable force of this obligation, that he gate camf I for us, did and suffered all this to this very end, Tit. 2. 14. That be might redeem us from all iniquity, releue us our of the flavery of every evil habit, and purific unto himfelf a peculiar people zealous of good zearks and it this use be not made of the grace which he purchased for us, if we do not work out our own falvation with fear and trembling, (which is the use which Saint Faul makes of the Doctrine of Christs merit, Phil. 2. 12.) we shall have little priviledge by that part of his merit, and shall fall short of the glory purchased also. By all which 'tis clear that Christs aftive obedience will not supply the place of ours, or make ours (I mean our fincere renewed obedience) less necessary; and consequently that our renewed obedience and sanctification, or fincere, honelt, faithful purpole of new life (witnessed to be such by the conformity of the future action) is still most indispensably required (though mixed

mixed with much of weakness, ignorance, frailties, recidivations) to make us capable of pardon of fin or Calvation, which fure is the intimation of chose places which impute our Justification rather to the Resurrection of Christ (and the consequents of that, the subsequent acts of his Priesthood heretofore mentioned) than to his death. Such are Rom. 8. 34. It is God that suffifieth, who is be that condemneth? It is Christ that died, yea, rather that is rifen again, who is even at the right hand of God, who also maketh intercession for us: which last words refer peculiarly to that act of this his Priesthood in bleffing or interceding for us: and Rom. 4. 25. who was delivered (to death) for our offences and was raised again for our justification, the death of Christ not justifying any who hath not his part in his Refurrection.

S. I perceive this theme of Christs Prickbood to be a vich mine of Christian knowledge, every scruple of mine opening so large a field of matter before you. I shall satisfie my felf with this competency which you have afforded me; I befeech God I may be able to digeft it into kindly juice, that I may grow thereby.

Of the Pro phetick Office of Christ

wherein it confilts.

Please you now to proceed to the third and last Office of Chrift, that of a Prophet?

C. I shall, and promise you not to exercise your patience fo largely in that, as in the former.

S. Wherein doth bis Prophetick Office confift? In fore-

selling what things should happen to his Church?

C. No, that is not the notion we have now of a Prophet, (although that he hath also done in some measure, as far as is uleful for us.)

S. What other notion have you of a Prophet?

C. The same that the Apostle hath of prophecying. I Cor. 11.4. and 14.6

S. What is that?

C. Expounding, fignifying or making known the will of God to us.

S. Wherein did Christ do that >

C. In his Sermons, but especially that on the Mount, telling us on what terms Bleff. dness is now to be had under under the Gospel, and revealing some Commands of God which before were (either not at all, or) so obscurely revealed in the Old Testament, that men thought not themselves obliged to such obedience. Befides this, the Prophetick Office was exercised in ordaining ceremonies and discipline for his Church, the use of the Sacraments, and the Power of the keys, that is, the Cenfures of the Church.

S. What elfe belongs to his Prophetick Office?

C. Whatfoever else he revealed concerning the Efsence and Attributes of God, concerning the mystery of the calling of the Gentiles, and whatfoever other divine truth he revealed to his auditors, either in parables or plain enunciations.

S. What are we to return to this Office of his?

What we

- C. Our willing full affent, never doubting of the multreturn truth of any affirmation of his; a ready obedience to to it. his inflitutions and commands, neither despising nor neglecting the use of what he hath thought fit to prescribe us, and subduing carnal proud Reason to the obedience of Faith.
- S. You have gone before me through the Names and Offices of Christ Severally: Is there any influence on practice that all of them joyntly may be thought to have over and above what from the severals you have shewed
- C. I shall commend only one consideration to you for this purpose, that Christ being an union of these three Offices, is a Jesus or Saviour finally to none but shofe who receive bim under all bu three Offices uniformly into their bearts.
- S. The Lord grant that I may do fo, that I may be not a little way, or a partial, unfincere, but a true Christian.

What hinders but that you now proceed, according to your method proposed, to the particulars of the third rank, Sect. III. she Theological graces and Christian vertues?

C I shall, if your patience and appetite continue

S. To begin then with the firft, What is Faith?

Of Faith

The feveral acceptions of theword.

C. There is not any one word which hath more fignifications than this hath in the Word of God, especially in the New Testament. It sometimes signifies the acknowledgment of the true God, in opposition to Hessbenism; sometimes the Christian Religion, in opposition to Judaism; sometimes the believing the power of Christ to heal diseases; sometimes the believing that he is the promised Meffias; sometimes fidelity or faithfulnels ; fometimes a refolution of Confcience concerning the lawfulness of any thing; sometimes a reliance, affionce, or dependence on Christ either for temporal or Spiritual matters; sometimes believing the truth of all divine relations; Cometimes obedience to Gods commands in the Evangelical not Legal fence; fometimes the Dollrine of the Guffel, in opposition to the Low of Mefes; sometimes it is an aggregate of all other graces, Cometimes the condition of the fecond covenant in oppofition to the first: and other sences of it also there are distinguishable by the contexture, and the matter treated of where the word is used.

S. I shall not be so importunate as to expect you should travel with me through every of these severals, but shall consine your trouble to that which seems must necessary for me to know more particularly. As first, which of all these is the notion of that Faith which is the Ibcological grace, distinct from Hope and Charity,

(Cor 13.13 1 Cor. 13. 13.

C. It is there the affenting to, or believing the whole Word of God, particularly the Gospel, and in that the Commands, and Threats, and Promises of that word, especially the promises. This you will acknowledge if you look on verse 12. of that chapter, and there-observe and consider, that Vision in the next life is the perfecting of that faith in this life, or that Faith here is turned into Vision there, (as hope into enjoying) for this argues Faith here to be this affent to those things which here come to us by hearing, and are so believed by adherence, or dark anigmatical knowledge, but hereafter are seen or known demonstratively, or face to face. Hence it is that Faith is defined by the Apostile.

Faith opposited to Vili-

file, Heb. 11.1. the (a) confident expectation of thing, hoped 1 7 and for, the (b) conviction (or being convinced, or affured) bis , co. of things which we do not je . The confident expectation of chings future, and at a dilitance, out of our reach, and the being convinced of the truth of those things, for which there is no other demonstration, but only the word and promise of God, and yet upon that, an inclination to believe them as affairedly as if I had the greacett evidence in the world.

S. I cannot but define one trouble more from you in the Abrahar : miller, 1 c. to know what kind of Lath was the Faith Vant of Abraham, which is for foken of in the New Teplament, Rom 4. Gal. 3. Heb 11. Jam 2 and feems to be meant as the pattern by which our faith fould be cut out. and upon which both he was, and we may expect to be justi-Ind.

C. I cannot but commend the Cafonableness of the question before I answer it, for certainly you have pitcht upon that which is the only fure foundation and ground work of all true knowledge and refolution to this matter, A rabam being the Father of the Landing. in whom that grace was most eminent, very mg ... commended and rewarded in the Scripture, and the whom we must be, if ever we expect to approve on ilves to (or to be justified by) God.

S. But what then zon the Fant of Abraham?

C. Many acts of Abraham's Faith there are mentioned in the New Tellament, which were feveral exercites of that grace in him, and they are mentioned indiffinelly, Gal 3 as the pattern of that Faith which is now required under the Gospel. But more especially two there are, at or by which in two trials of his Faith he approved lamfelt to God fo far as that God imputed them to him for Rightcouinels, i e accepted of thole 2cts of his as gracoully as if he had performed perfect, unfinning obedience, had lived exactly without any flip or fall all his life, yea and gave him the honour of being called the triend of Cod.

S. What was the fait of thef Act .

uste-C That which Saint Paul refers to Rmi. 4 lisonez Lexing the Promife of God made unto him, Gen. 15.

5 What was that I'ronnife?

The field contilling of two parts.

Firft, that God would C. It confifted of two parts. flueld and defind, or take him into his protection, and withal seward him abundantly for all the fervice that he thould ever perform-unto him. This promite is fet down, v 1 in these words, Fear not, Abraham, Lam shy (hield and exceeding great reward. The fum of which is, that God will protect all those that depend and trust on him, reward all his faithful fervants in a manner and measure in xerellibly abundant, and particularly that he would they deal fo with A raham, a true faithful fervant of his, and confequently that he should not fear. This promife it is not faid in the Text expresty that Airabam believed; but yet it is fo far implied that there is no doubt of it for Abraham's question, v 2. [What will it was a sone feering I go childles? I is in effect a bowing and yelding confent to the truth of this promife, and firmly depending upon it, and thereupon proceeding to a speciall particular, wherein he defired that favour of God to be made good to him, the giving him a Child for his Reward, whereas otherwife (having none, and fo his fervant being his only heir apparent) all the wealth in the world would not be valuable to him: and thereupon as a Reward of that his former Faith on the former promife. God proceeds to make him that second more particular Promise, which I called the s. cond part of it

S. Valation that

C. The promite that he should have an heir of his own body, from whom should come a posterity as numerous (or rather innumerable) as the stars of heaven, (and among them at length the Messias, in whom all the people of the world should be blessed) for that is the meaning of sights thy seed be ver. 5. and of the same words delivered by way of Elipsis, Rom 4. 18. Who believed that he head the the father of many nations, according as half and that he head to God. \ So (1. e. as the stars of headers of the The second part of the Promise believed a particular contained before under the general of rewarding

rewarding him exceedingly, but not till now explicit ly revealed to Atraham, that God would then reward h.m by giving him a fon, and a numerous potterity, and the Meffias to come from him, was a particular trial whether his former belief were fincere; i. e. whether he would truft and depend on God or no, there being little reason for him to expect a child then, having remained fo long without one, and to fome difficulty in so believing; and then it follows that in this trial he was found faithful, be believed, v 6 (cr. as Saint Paul heightensit, befile or beyond hope be believed, Rom a. 18.) and God counted it to him for re breaufa fine took this for fuch an expression of his faithfulness and fincerity and true picty, that he a cepted him as a righteous person, upon this performance, though no doubt he had many infirmities and fins, which he was or had been guitly of in his life, unreconcileable with perfect righteouinefs.

S. What was the fecond of those all of Abraham's

fairb >

C. That which Saint James mentions, chap. 2. 21 The feeral and Saint Paul, Heb. 11. 17. offering up his for Mase upon the Altar. For God having made trial before of his faith in one particular, that of believing his Promife, makes now a new trial of it in another, that of obedience to his commands: for when God gives Commands as well as Promifes, the one is as perfect a season and means of trial of faith as the other; and to fav I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the trial, is either to mamiest that I have no faith at all, or else not a through faith, but only for cheaper eafier services, not able to hold out to all trials, or elfe that this is but a dull liveless habit of faith without any vital acts flowing from it: which yet are the things that God commands; and without yielding of which in time of trial (or when occasion is offered) the habit will not be accepted by him.

And this I conceive the clearest way of reconciling

record led with Saint

Saint James Saint Fames and Saint caul in what is affirmed by them in this matter. Arraham was juffiged by faith, faith Sairt and Hom. 4. and not ly works, 1. c by believing and depending on God for the performance of his promite, and refiguring up wholly to him to obey his Precepts; or more clearly, by that Faith which, howfoever it was tried, whether by Promifes of firange incredible things, or Commands of very hard duties, (killing his only fon) and conflaintly approve it felf to be a true Faith, and to was accepted by God, without performance of aufolute unfinning obedience, much more without performan e of the Mofaical Law, (A haham then being uncircumcifed:) which two things, one or both, are generally by Saint Paul meant by works. But then faith Saint Tames, Abraham was juftified by work, i.e. his Faith did approve it felf by faithful actions, parti ularly by offering up his fon that being an act of the greatest fidelity and fincerity and obedience in the world; and if in time of trial he had not done fo, he had never passed for the faithful Abraham, had never been justified, i.e. approved or accepted by God: which is in effect all one with that which Saint Paul hath faid; neither one nor the other excluding or separating faithful actions or acts of Eaith from Faith, or the condition of Juff. il. action, but both absolutely requiring them as the only thanks by which the man is inflified: only Saint I sail disputing against the lew, who relied and depended on his legal righteoufness, mentions the works or the Law, and excludes then from having any thing to do toward Juff heation. leaving the whole work to Faith: and Saint Tames disputing not against the lews, but unchantable Gnotticks, the pattern of all prefumptuous nou varies, hash no occasion to add that exclutive part to that our works, which belonged only to the law. but father to prevent or cure that other difcate, which he faw the mands of men through mittake and abute of Saint Paul's doct me poffeffed with, or implet to, (thinking that a dead habit of Faith would a wethe turn, and multaking every flight motion or termal profession (find as bedding the poor go, and le : ich

sich, and giving them nothing, v. 1.6.) for that habit of faith) and in opposition to that, refolve that the Faith which in time of trial, when occasion is offered, doth not bring forth acts, is fuch a dead carcal of Faith that God will never be content with to the justifying or ac cepting of any, or counting any man (as Aersham) his friend; for fuch are none, faith Christ, but it ife which do whatfuezer be command them, John 15.14.

S. I thank you for this o ry plain delineation of Abiaham's Faith : be only now pleifed, (in pres nt and miftace of nune) to change the feen, and range ore the this tall, whole matter to my own heart, and tell me const is that he is the Last which is required of me, and which alone well forthe grant to denominate me a child of faithful Abraham; and a sch when A will be fure to be accounted to me per rightenified by patient God. And this you may please to do only anthrefiexion, and in proportion to what you have already told me of Abra-

ham.

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C. I will obey you. The Faith which is no x required of you, and which God will thus accept to your Justincation, is a cordial fincere giving up your tell unto God, particularly to Christ, firmly to rely on all his Promifes, and faithfully to obey all his Commands delivered in the Golpel, which will never be ac ounted by God that fincere cordial Faith, unless it be fuch as will (whenforver any trial is made of you) act and perform accordingly, believe what Christ hat a promised in the Gospel, against all spiritual or worldly temptations to the contrary, and practife what Christ commands. against all the invitations of pleasure or profit or vivi ploty to the contrary; to which purpose it is that Chaif faith, that they cannot believe which receive the part men, John 5. 44 by that one carnal motive, (a tonat cow-adars a most prevailing one, the notion of ababas being mostly taken from Women and Children and the world of men, and fo making all vice need have to a good reputation, and all vertue, especially the most preshous Charlian vertues, meeknefs, & the only reconcluded thing) by that one carnal most ver live, a 17 an example or inflance of the religiously attach this

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truth, that he that the World or Helb, or Devil, can car-Iv away from the profession of and obedience to Christ, is no fon o the faithful Airabam, no believing Disciple of his I could be faid that . Abraham was faithful before the feacts of his faith, at least before the fecond of them, that of Obedience, being justified upon the be-In vine il. Pomife before, Gen 15 and fo that you may have true faith before you produce there effects of it, at leaft, that by believing the Promits of Charleyou are to ju whed, without respect unto for abstracting from) this Obedience to his Commands; I shall foon fatistic that feruple, by confessing the truth of it as far as concerned Abraham on this ground, because Abraham was by God (who faw his heart) differented to be faithful before a wof thefe trials, nay had formerly given evidence of it, by going out of hu countrey at Gods command, which was an act of great . Obedience, Gen. 12. and tel 11.8. And after, being tried at that time easy with a Promite, he gave full credit to that Promite, and full gave evidence of his Fidelity as fatt as cocal one vere offered, which God, that faw no maim in him. d'in cert of, even before he hat made those other to a And proportionably it will full hold true of you that it your heart be fincerely given up to Christ, if the lead ou a refolution of uniform Obedience unto Chutt, which the fearcher of hearts fees to be fin-Cere, and fuch as would hold out in time of temptation, this will be stainly accepted by God to thy Juffification, and, if God try thre only with the Promife, as (be it but this that Coll will give reft to all that being weasy come to rim, or for temporal things, that he will never ful the on r to fake the , il thou do thus come unto han, and configurably depend on the truth of this without any doubt ne or flam ering, this will be accepted be God to the granication, without any further ads of faith of O. diente to his commands, in cafe, or Supposing, these were no such other command as ver given to the or no occasion of obeying it. But now thy cate being in one respect diffinguished from that of As abon s, the whole Gofpel being already revealed

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and proposed to thee as a summary of what thou art bound to believe and what to do, (and no need of any fuch particular revelations of Gods will, either by way of promife or particular precept, as was to Abraham) the Object of thy Faith is already for they, all the Affirmations, all the Promises, and all the Commands, yea and Threats of the Gospel; and all these are to be received uniformly with a cordial Faith proportioned to each of them, affent to all his Affirmations, dependence on all his promifes, refolution of Obedience to all his Commands, (even those hardest fayings of his, most unacceptable to fleth and blood) and fear and awe of his Threats, without any flattering or fallacious hope of possibility to escape them. Thy faith, if it be true, must be made up of all these parts, and not of some one or more of them; and then whenfoever any trial shall be particularly made of thee, (in which kindfoever it happens to be first) thou must express and evidence thy fidelity, or elfe this Faith will not at that time be a cepted by God to thy justification, i. e. will not be approved by him, or accounted for thy rightening and the fame must be refolved, when and how o tensoever occasions thall offer themselves either or afferting or adhering, or obeying or fearing God, (i d. Mana) focyer any difficulty or other temptation in the in any one of thete) for then it is with the cas it was with Abraham when God tempted him, and there is no hope of God's Approbation of thee to be had, but upon passing faithfully, (I say not, without all fin, all blemish, all imperfection, but without all ful eners, futhlefness, hypocrific) honefly, fincerely, couragiously throughfuch trials. For though God may approve and justifie thy faith and thee before or without any trial, any performance, (beholding all in the heart which men do in the actions;) yet when those trials are made; and the performance not met with, it is then apparent even to men and thy own foul, that thy refolutions were not before fan ere, (i. e. thy faith true) and confiquent ly God that law that before those trails, cannot be thought to have justified that unfincere reference to all

deat, meantlefs, layel is Frith. But when upon fuch trials God meets with his defined expected returns, he then justifies the Fidelity or Luth of that man, and confequently that man himfelt, who hath thewed himfelf fo fartaful, and fo (by the purpost of the New Covenant, through the fufferings and fat-staction of Christ) he a round the not to that may the tras of his former, nor failures and infirmities of his prefent life.

S. Tou have given me a lorge account of my demand, and I can find nothing winting to my profent fatisfallion, but the more defined deficating to the fereral parts and branches of Last, that I may more meanly bok into the feverals of my day in this matter, solvern lam for mightily con-

cirmed.

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The fore c dro four Fencie.

C I thall give you that without detaining you long, or a ting much to what hath been already faid, only The on at 15 civing you the Object of true Faith, which is of we fire, either G i hamfelf, or the Word of God; God who is believed in, and the Word of God as the rule of that Facts, or matter to be believed, and that Wor I entirely confidered, figuriying whatfoever I am Corman mentles consected to come from him, and in it is it a low that up and comprised in the Books of Caronial Scripture) their special parts, which do day in who's Suprage between them. 1. The Nordrole, Affine gions of Scipture, whether by way of Histori-Cil Nasation, orly way of Doctrine, a. The Promifes of Got Loch in the Old and New Tellament, but etter the Promits of the Gospel, both such as belong to this life, and fracially those that belong to mother. ; It's Commands of God, whether the National Law of all mankind want o in our hearts by the fineer of God, made up to the frame of the hu mane toul, and mor, classics wailed both in the Decriorus and other part of Santa were, or whether the con at 18 of a healt, caste of nature to a higher pitch and Same on the Mount of the adding forepoproductionion, a not one a commerciant Coninco of Cheh. & changer of the New Tells. me to a least or to foot to take to trees

of the Lord fet on purpose to drive and haften us to amendment of our finful lives. All thefe put together are the adequate object of our faith, which is then cordral and fuch as God will accept of, when it affords to every one of thefe that reception which is apportiorefroit. Allet to the truth of the Affi mations, fiduand relative on the Promifes, obediential submittion the Commands, and humble fear and awe to the Inreats

S bearing but ickness, be the truth of a thin but set Pow Feer is have fore a feation to propose against the last ir in boy it with lathwhereth you make lest of the The ests a part of Faith whereas Lather to the made perfect by love, faith Samt James , and Same John of the test with the perfect love casts out that and befinds, fear on belong don ting, feens to

te muc contiary to Land

C. That the terrors of the Lord, and threats of eternal punishment to all unreformed finners, are one part of the Gofrel, there is no Voult; and heme to, they must needs be the object of our Party, and three I aith definiting to the bear, be ones that Fear and Awe forement one 1 (in the fame kind, as believing to Commands becomes Office (a) . Thus in the late Nat's futh. Heb. it wish was believing a Thecats of God against the old world, it is laid. t. 7. that Noib by fuch (being warned of God) Leing * peffejt with a tear or Awe, (to wir, of the fe Threats) prepared an Ark. &c. And to the cante no doubt of the truth of hit doctrine, nor do good the case Ffion. As for that place of Sant Trange of the feel has a John 18 explodut four The Fear which this excludes is not the fear of Goes with, but of Perfecutions and Emporal danners; for fact at love of Chrift, if it he perfect, finh 2. Charles sour, chap 3 is which is retord to ser com . . the ab . too fould be with to the while while there on arth. town for liles will make us contain any three for the beloved, even death it felf, con filter see have the post allowers. But furrange they follow for God or the workers of the Anal following the case and englished to

this Lufinels. And as little pertinent is the other part of the objection; that because Faith is contrary to doubting, therefore 'tis not reconcileable with fear. I or the doubting which Faith ex ludes, is the doubting of the truth of that which we are commanded to believe, or the not adhering and in our practice keeping fatt unto it: but the Fear which we speak of, supposes us to believe, and not thus to doubt, and indeed is in this cafe the direct contrary to doubting : for when a judgement is denounced against me, then the less I doubt of the truth of the denunciation, the more I thall be afraid of the judgement; and my want of fear, if it be at all rational, must be founded and built in want of this faith in doubting, or not believing. And indeed this flat is in some cases the only, in all a most excollect, means to keep me fafe, to help me work, and work out my own falvation : and therefore knowing the terrous of the Lord, we perfivade men, faith the Apofile; the terrours are as fit to perswade, as the love of God to confliain us to perform our duty. As for the duty of ferring God without fear, Luke 1. you have " formerly had an account of that, that it belongs not to Cais matter.

S. Lou have fatt field my objection; I fhat now more clearfully proceed. I have keard muck of a General and a Particular Futh, and that the General a little worth without the Particular. Tell me whether that be appliable to the Faith you now freak of

C. Being rightly understood it is

S. What then with General and Particular Laigh as is

refers toste Affirmation of Scripture?

TheGeneral tir Lath in Afternaci

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C. The General is a believed Gods Vericity, thit & arrich whitfoever is affirmed by him is infillably true; the reference to particular is the full giving up my affect to every parthoular which I am convenced to be affirmed by God, Po foon as ever I am fo convinced, or may means fusicient offered me to to converge me; and ver more spin ticularly, the acknowledging of those Truths which have special marks for upon theme in Scripture to figurhe them to be of more weight than others, as, That God

is, Heb 11.6. That Christ is the Meffias of the world, the acknowledging of which is faid to be life eternal, 70h. 17.3. The Doctrine of the Trinity, into which all are commanded to be baptized, and those other fundamentals of faith, which all men were instructed in anciently before they were permitted to be baptized, contrived briefly into the compass of the Apostles Creed, Vide Cytil a fummary of Chriftian Lath or doctrine necessary to be Catec. believed.

S. What is the Central and Particular Faith as it refers Commands

to the Command, of the Gaffel?

C. The General is an affent to the truth and goodness of those Commands in general, as they concern all men, that is, believing that Christ hath given such a law to all his disciples, to all Christians, and that that law is most fit to be given by him. The Particular is the applying these Commands to my felf, as the necesfary and proper rule of my life, the refolving to perform faishful obedience to them.

S. What is it as it refers to the Threats?

Threat.

C. The General is to believe that those Threats will the (and that it is most just they should be) executed upon all against whom they are denounced. The Threats under oath, absolutely non-admission into Gods rest to all disobedient provokers, H.b. 3. 11. the conditional Threats, conditionally, i. e. unless we repent, and use the means to avert them. The Particular is to refolve, that except I get out of that number, I shall certainly find my part in them.

S What as itrefer to the Tromifes?

C. The General is the believing the truth, infallible truth of the Promifes, particularly of those Promifes which concern the pardon of fin, and falvation, (the looking at and receiving or embracing of Christ, a the only remedy against fin, the only propination for it:) which Promifes, (the object of that Faith) being geresally conditional, not absolute Promises, great care auft be taken, that the Faith be proportioned to the na thre of the Promifes: as when the Promife of Reft is and peculiarly to the west and heavy laden thus

coming to Christ, the general Faith is to believe undoubtealy, that this Reif shall be given to all that perform this Condition, to all humble faithful pemtentiaines ; and to believe that it belongs either absolutely to all, or to any but thot, who are to qualified, is to be-Leve a he, no prece of Faith, but phantie or vain concer, which fure will never advantage, but betray any that dependupon it.

S. Il hat then is the Particular Lank to minated in this

Coldinons! Promise

Not the believing that the Promite belongs abfountally to me. For it doth not any longer than I am fo qualified) nor the believing that I am fo qualified, (for 1 paragy laminet, and actuat is no object of Faith, no pure of the P. omile, or of any other piece of Gods Word) but it is made up of thefe three things. I. The confident perfwafion that if I fail not in my part, Charl will never tail in his, if I do repent, and lay hold on Cariff for pardon no power of heaven, or carta or hall, no malice of Satan, no feeret unrevealed decree thall ever be able to deprive me of my part in the Promile. 2. A fetting my felt to perform the condition on Which the Promite is made, as warn Reit being promiled upon condition of Coming. I come upon that invitation, then this comme of many may be called partier las Application : as when a Picture is for defigned and for, as to look on every reacting comes in at the coo and on none cale, the was to be fortentarly legal construe to apply the exact the picture particularto me, is recome matta, door. And a till compathey the consider mal Promite to my partitle at parties out to the fell examination, and theree concluone new terms of the condition in mart. P. that last the part to a loan to Promote but may a simplicate I with me and the firm and I would A LINE WAY THE REAL PROPERTY. the state of the state of the wine to for the later care a factorial

it to be subjected any father of a vegret of 0. e that I amount on mum-

ber of God's children : but there being fo much uncertainty whether I judge aright of my felf or no, and there being no particular affirmation in God's Word concerning the fincerity of my prefent, or perfeverance of my future condition, that affurance reflexive, of which this is one ingredient, cannot be a divine Faith, but at the mott an humane, vet fuch as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of life, having finishe his course, and persevered, S. Paul could fay without doubting, Henceforth there is laid up for me a crown of right conficts. Which if another man be net able to fay with that affurance, twill not prefently be want of Faith in him, as long as this want of affurance proceeds not from any diffruit of the truth of Gods promites, but only from an humble conceit of his own repentance, that 'tis not fuch as God requires of him. And if that place, 2 Cir. 13. | Knows ge nut that Christ fefus is in you, except se be reprobate. 2] be objected, to prove that all are Reprobat's that know not that Christ is in them; the answer will be fatisfactory, that the words rendred [in jou] fignife de les. (very frequently in the Scripture, and peculiarly in a place parallel to this) I rod. 17. 17. 4mong 5 m, or in your congregation. And fo the fence will be bett diffolved into a question and answer, how you not (by the miracles and preaching, the demonfration of the Spirit and of Power) that Clrift Telus is among you? (by way of interrogation, for to its in the Greek, and the meaning appears by the context to be) Know se not, discern you not your felies, that the power of the Coupelis come among you by my Apoliticity and then by way of answer; [Except se le reprobates] vou are obdurate intenfate creatures, or (as our Margent, Rom. 1. 28. renders the word) * and of judgment, undoubtedly, un- " 4 hand? .

5. You have thewed me the difference between General and Particular Faith, and I shall not follow that matter any farther, but I pray belp me in one difficulty. We are faid in Scripture to be juttified by Faith; and we first much talk of a luftifying Faith: I postell

me what faith this is, to which Justification is attribu-

Faith no efficient of our Juffifi-

C. First, let me tell you that Faith, in whatever acceptation, is no proper efficient cause of Justification, for tuch is only God through the fatisfaction of Christ, a cepting our persons and our weak performances, and not imputing our fins: in which act nothing in us can possibly have any, so much as interiour, instrumental efficiency. It is true, the habit of Faith may in some sence be called the cause of the acts of Faith, and so of this act of receiving or embracing of Christ, in which sence tis called the Eve and Hand of Faith: but then it is clear, that this receiving of Christ is a thing very dithinct from juffification; the one is clearly the act of man, the other of God: and therefore to conclude that Faith is an efficient, though but instrumental, of justiheation, because it is an in frument of receiving Christ, is no folid argument; and fo in like manner from its activity in other things, to infer its efficiency in Juffification. The most that can be faid is, that its a condition without which God, that justifies the penitent behever, will never justifie the impenitent infidel; and therefore its observable that its no where said in Scripture, that Faith juffines, but we are juffined by Faith, which particle [* by] is a petuliar note of a condition not a caufe.

Only a Condition.

for cum

S But then what Taith is this which is the condition

of our Tuftification?

C. That Faith which we shewed you was Abrahams faith; or in sewer words, the receiving the whole Christ in all his Offices, as my King, my Priest, my Prophet, whereby I believe the Commands as well as the Promises of the Gospel; or take the Promises as they are, ie not as absolute, but as conditional Promises. And this is a cordial practical belief, a firm resolution of uniform Obedience and Discipleship, faith made perfect by works, Jam. 2, 22. Intimating, that without the addition of such works, such Obedience Evangelical, any other act, or part, or notion of faith, would be impersect, unsufficient to this end, that is, to our Justinating

heation. The fame is called in a parallel phrase. Faith confummate by lave, Gal. 5. 6 (which indeed we render working by love, but the Greek and Syriack fignifies confummate by love) that is, by acts of Christian charity; and therefore in two prail places it is thu, varied, in one we read, in flead or it, the new cresture, Gal 6.15. manother, the keeping it Commandments of God, 1 Cor.

S. But how then wit for a nfaid, that we are not jufts Juffiction ed by works, Gal. 1.16. Rom. 3.28. that we are juffi-

1. d by faith without the deeds of the law?

C. I have in effect already told you, and shall in a word again tell you. The word [wirks] and [dieds of the law] in those places fignifics legal obedience, or circumcifion, and the like Judaical out-dated ceremomes ; and [Faith] the Evangelical Grace of giving up the whole heart to Christ, without any such obedience or Judaical observances: and so 'tis truly faid, we are justihed by faith without them; i. c. without fuch works, fuch obedience; yet not excluding but including that Evangelical obedience, for without that, faith is dead, faith 5. James, 2. 17. and then fure not able to justifie anv. And therefore you may observe in that Apostles discourse, Jamesz. he affirms that Abraham was justified by works, v 21. and makes that a parallel phrase to that of the Old Testament, Abraham believed God, and it was imputed to him for righteo fres, v. 23. where, as [fuftifiestion and imputed to kim for rightcoufa. f. are phrates of the same importance, so are [tooks] and [believing] alfo.

S. The reason of it, I conceive, is because faith always works do Lings forth good works, or of it do not, it is no true Faith, not infalli-

C. I am not altogether of your opinion, for I con- bly follow ceive it very possible for me to believe, and yet not to live accordingly. The truth is, that is not a justifying Faith, or fuch as even now I denned, and so no true faith in that sence, but yet it may be a true Faith, for so much as it is; or if you will, it is one part of true Faith, which is oft mittaken for the whole. I may truly, without all doubting, believe the Promise of mercy and

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Salvation to the true penitent, and none elfe, which bebut is very fit and proper to fet me a reforming and amending, and yet 'tis possible for temptations of carnal objects to periwade me to defer this duty, may never to think he to let my felf to the performance of it, the prefent plassures of fin may out-weigh in my debauched choice those future spiritual joys; nay, I may tee and like them, and vet for the prefent imbrace the contrary, the Will of man being a middle free taculty, not absolutely obliged to do or chuse what the Understanding judgeth most honest, i. e what Reason, and Faith, and the Spirit of God commandeth to be done. The truth is, if this Luth get once to be radicated in the heart, to rule and reign there, if the Will chooleth what Land recommendeth, then it bringeth forth all manner of good works; and fo then 'tis the confummation of that former act of faith by this latter, or (in the words of Saint Paul and Saint James) the confummation of Funk by Chanty and good Works, that God accepteth in Christ to justification, and not the bare apthels of faith to bring forth works, if those works by the tault of a rebellious infidel will not be brought

S. But is there no one peculiar all of Faith to which juffi-

h ation is particularly imputable?

C. That to which furtification is promifed, is certainly the giving up of the whole foul intirely unto Christ, accepting his Promission his conditions, undertaking Diforlithip upon Christs terms. But yet tis possible that some one act of Faithmay be more excellent and acceptable in the fight of God than others; as that humble act of the faithful fervant, that when he hath done all, acknowledges himfelt unprohtable, and fo excludes all laying, (which the Apottle makes very necessary to multiplication, Rom 4) expects all good from Godsfree mercy in Christ, without any reflexion on any of his own performances, or again, that of full truft, affiance, reliance, rolling ones felt on God, depending on his All-futherency in the midth of all difficultties, on the Fidelies of him that hath promited, when all wo:liv

Some acts of faith more excelline than others, worldly probabilities are to the contrary: but then this must be accompanied with other acts of Faith, when occasion is offered for them, and with use of the means prescribed by Christ, or else reliance may prove presumption after all. And however it is, we must add to our faith vertue, we or else our Faith may still be dead, liveless, being alone, that is, unable to stand us in any stead to the desired end.

S. I could bear you, and propose scruples to you much tonger on thu argument, but I desire to carry away only so much of thu subject of Faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on thu theme; and therefore I shall importune you no sarther about it: but yet only vary, not end, your trouble, and advance to the next Theological Grace, that of Hope, and defire your directions in that particular.

C This Crace is subject to some mistaking, and of Horescheresore I shall defire you to mark carefully what I

conceive of it

S What is bope?

C It is a patient comfortable expectation of the performance of Gods Promites, belonging to this life or a better.

S. What is the ground of hope?

C. Some fure word of Promife affented unto by Faith. The ground

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S. What is the object of Hope?

C.It is made up of two things; 1 The thing promised, The object the Cause or Author of it. 1. The thing promised, or twofold, twofold, the performance of that promise. Such is the Resurrestion of the dead, which nature cannot help us to see any thing into, but being believed by Faith, becomes the object of Hope. And it is observable, that seven times in the Ass of the Apostles the word Hope refers to this one object, the Resurrestion or suture state or life in another world; which indeed is the supreme object of the Christian hope, and all other things but in an insectiour degree, and as they refer to that, and in order to that great treasure of our rejoycing. Though the truth is, as there be promises of thu life as well as of another,

(as that God will give us all things necessary for us, and the like) so is there a Secular Hope, or an Hope of this life, and an object of that Hope.

S. What is that Secular Hope?

C A Reliance on God; that he will fend me whatfeever is good for me

S What is the objett of that Hope ?

S Am I bound to hope that all things that are good for me shall be all me?

C. I must answer you with some caution. First, those Promises are conditional, All things shall tend to good to them that love God. If we be Lovers of God, then that Promise belongs to us, not else And consequently then we are to hope it, not else; To that fear the Lord, hope in the Lord, saith the Psalmist.

S. But is every true servant of God bound to bope that Cod will give him all secular good things, as wealth, peace, honour, and the like?

C. There is another condition required in him first before that Promise belongs to him, and consequently before he is bound to that Hope.

S. What is that?

C. To pray for them, for the Having and Finding is promifed to none but to them which ask and feek; yea, and to use the means ordinary and lawful, which are in order to that end, as labour, and the like, (among which mercifulness and liberality is one, to which the Promise of secular wealth is most frequently made, and the contrary threatned with want.)

S. Will then, must the servant of God having prayed, and used those means, lope and be affured that that which

I shus pray for (hall be granted bim)

C. Yes: either formally, or by way of equivalence; either that, or fomething that is better; or again, either now, or when God fees fitter for him: for this must be allowed God, to be able to chuse for us better than we can for our selves, both for the thing it self, and the time of conferring it. For many times, that which we ask would, fir should be granted, be worse for us, and perhaps

The conditions of

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Hope.

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perhaps tend to our definition; and then God by deaying the particular matter of our prayers, doth grant the general matter of them, which always is that which is best for us. Sometimes again he defers to grant, that we may reinforce our impression, pray more ardently; and for us to be so exercised in prayer and hope, is best for us also.

S. Are we bound then thus to expell and kop .. thing that we gray for?

C. Yes, we are, and the want of that is the fine of

doubting, noted by Christ and his Apostles.

S. Well, but you told me there was another part of a pott of thope, befide the thing promifed, which you can t

the chile or suther of it. What is that >

C. The Person that is to make good his Promite to me, which is God himself. And therefore we are so often exhorted to hope in the Lord, &c. For as in the other elections, we are not only angry at the injury or the provoking thing done to us, but at him that did it, and we do not only sear pain and punishment, but him also that can instict it on us, so we do not only hope for heaven, or for any other good thing, but for God as the Fountain of our bliss, and through whose mercy it is that it befals us. This is called hope in him, or (2512 should rather be rendred) hope on him, if John 3.3. And this is a special act of Christian hope, to be thus unbottom'd of our selves, and fastned upon God with a full reliance, and trust, and dependence on his mercy.

S. Ithank you for this direction. Give me leas to proceed. It has be the feafons and opportunities of the hope?

C. 1. Time of Tribulation, Rom 5.4. Tribulation rewrketh patience, and patience experience, and experience lope, and hope maketh not alhamed. Where the word which we render "experience, fignifies approach upon a toyal, and the sence runs thus; Tribulation is a teasion and a means to work patience, and that ya tience to produce approbation, as of one that is tried in the fire, and has pass the test; and this is a means to work an hope

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tope.

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and hope

lone.

or expectation of reward, and that hope will not confound or shame, that is deceive, any that relies on it, and besides will keep from being athamed of those sufferings, and make us rather glory, v. 3 that is rejoyce in them, as in the most benign auspicious fignes, that in another world there is a reward for the righteous, because in this life 'tis the contrary rather. So Rom. 12 12. Rejoseing in hipe, and patience in tribulation, are joyned toge-2. Time of Temptation, when some present delight is ready to invite to fin, or present bitterness to deter from the ways of God, then the hope of future joys (to be exchanged for that bitterness, and to outvie and prepon ferate that plafure) comes in feafonably 3. The time of Mourning for the dead, which the affured hope of a Refurrection will moderate and alleviate.

S. You told me the ground of Christian kope was the Promifes. I pray is a man to hope for nothing but that for which

be bath some promise in S. ripture?

C. He may perhaps lawfully hope for some things for which there is no Promife, fo there be nothing to the contrary; but then this is not the Grace of hope, but a good natural affurance or confidence, which Ariffotle observes . young men to be full of, and old men not To loc Trains fo inclined to. But if it be for any spiritual matter, it is (if it be not grounded on some Promise) but pre**fumption**

S. There is no promife in Scripture for every particular mans eternil falvation, yet fure every man is bound to hope

be thall be freed

W hether every man be bound to hope he thall be fa-201.

V seigne De

resident.

C. This is the milprifion I defired to anticipate and forestall in you, and now I must be fain to cure, seeing I could not prevent it. To which purpose you must again remember, that Gods promifes being the ground of Hope, and those promises being but seldom absolute, most what conditionate, the hope (if it be the Chattian gra c of hope) must be proportioned and att imperate to the promise; and if it exceed that temper and projetion, it becomes a tumour and tympany of he ye. I or example, that there shall be another state

or life after the end of this, both for just and unjust, there is an absolute promise, and therefore every man may justly hope for that; though to the ungodly it may be matter rather of fear than hope: but for a happy or joyful refurrection to life, a bleffed future flate, there is no absolute unlimited, but condititional limited promife, to the true penitent believer, and to none elfe; for to all others God hath Iworn, they shall not enter And then he that is such, may no more into his reft. hope for his part in the resurrection of the just, than for the most impossible thing: or if he do hope, that hope will fland him in no flead, will never make that true by hoping it, which was otherwise falle: The hope of the bypocrite shall perish, faith fob; and fo the carnal impenitent, his hope shall perish also, sure will never be able to keep him from perithing

What then w the Christian bope in this particular?

C. It is an affurance, I. That though my fins be ne- The Christi ver so great, they may be pardoned me, if the condition to obtain that pardon be not neglected. 2. To hope chearfully and confidently upon the observation of those means. 3. (Which is the prime act and evidence of the Christian hope) to set industriously and proufly to the performance of that condition on which the promife is made; as St. John faith, Every man that bath thu bope purifies himself. And 4. upon view of the fincerity of that performance of mine, to hope comfortably and chearfully for Gods performance. In brief, the hypocrite or unreformed finner may have some room for hope suppositively, if he do change and repent, the honest penitent may hope positively. The former may hope as for a future possibility, the latter at the present as for a certainty. But the latter of these is the only Christian hope. For by this you shall know a Christian hope from all other, that he that bail at purifies himself, 1 Jo. 3 3. The hypocrite or carnal man hopes, and is the wickeder for hoping; he fears nothing, and fo differns not the necessity of mending: the best way to reform such a man, is to rob him of his hope, to bring him to a fenfe of his danger, that he may get out o

thus matters

or heaven. But the Scripture hope, the literal polithelite of heaven. But the Scripture hope, the literal polithelite. Saint John Callett. i. e. the home of feeing Collett John 3.2 being grounded on conduct all promotes (mathat conduction being purity, home, we theat which no man feel fee the Lind) tets pretently top froming that conducton that is to purity and, according a you shell fee the practice of it in Sunt Paul, a cord of a year you shell receiptive steep growings. (what promises conductional promises, chap 6.17.) et us puritye and selection. See

S. F and Deffar ofin and date not that emfift ; ;

ent come in house

C. The want of the Chiffian hope, is a finful dethat, but not the want of all kind of hope; the thinking it impossible his fins thould be forgiven, though he should be never to truly peritent, is a fin, but that rathe of intidelity, than deffair, it being the dif believing an eternal truth of God's. A confequent of this indeed may be defermion, (as on the contrary tope is a confequent superit ucted on faith) to wit, when he that believes himfi lour anable of pardon, goes on without any care or thought of reforming, fuch an one we vulgarly call a differate per four, and that fure is a most damning fin: but for him that lives an impenitent finner, not to h pe for mercy as long as he doth fo, is fure no ha foreradded to his impeniton e, his impenitonce is a fin, but that hang supposed, his not hoping is but duty and justile, the contrary would be a greater fin a. da more defrerate fign So that not every not hoping for Heaven is the fin of Deffair, but rather the peremptory contingt of the condition, which is the ground of there; the going on (not only in terrors and amazement of confinence, but also) boldly hoping ly, cound, ntly, in wilful habits of fin, which therefore is called deferaten also, and the more fold thus, the more defreate.

S. But what a godin penitent man fould either doubt

of his falonier, a met tope at all fant >

c. If that deulering or not hop at he only grounded in a false judgment of his own in mance and fince-

rity, in conceiting too meanly of himself, in thinking himself no true penitent when he is, this will not be the fin of Defpair; no nor infidelity neither: because if he could believe his penitence fincere, (the want of which belief is not the dif-believing of any part of God's word, because that saith nothing of him particularly) he would affuredly hope; and now that only his hu mility makes him to comfortless, there is certainly no fin in that.

S. But what if a finner be fo overwhelmed with forrow, as not to lay bold on the Promifes at all, is not this the fin of Excelline

Defpair ?

C. The tryal of him will be by examining whether he purifie or no, that is, whether his forrow bring forth fruits of amendment; if so, this is not the fin of Defferation yet; he hath the Grace of Hope, which brings forth fruits of Hope, though it be clouded over with a melancholy vapour, that it be not discernible even to himself. But if this trouble of mind set him a finning

farther, like Judas, who had forrow, but then killed himfelf, this is Defpair indeed.

S. I hall follicate you no further in this point, but for your prayers that God will keep me from all premature perfussion of my being in Christ, that he will give me that Hope that may fet me a purifying, and not fuffer me so go on presumptuously or desperately in any course. Only upon an occeasion of this grace of Hope, give me leave to ask you, whether be that now lives in fin, and bopes be shall one day repent, and go to beaven, (this Repen- hope of resance and that Heaven being a future good, and fo the ob- pentance & jed of Hope) may be faid to have the Grace of Hope in any mercy. kind?

C. By no means: Because God hath made no such promise that he shall repent, nor without Repentance that any man shall have Heaven. This is a ground-work of carnal fecurity, and no degree of the Grace of Hope.

S. Once more. May be that bath gone on in a continued bed force. course of fen, and at last is overtaken with Gods judge- and hope ments, (and seeing Hell gates open upon bim, dotb grieve

for his wickedlife, and upon that topes for mercy) be con-

certed to be fared by that Hope?

C. I lift not to pass sentence on any particular, because I cannot throughly discern his stare, only I can say in general, I know no promife of pardon in Scripture to a bare death-bed forrow, because indeed none to any forrow at any time, but that which is . godly forrow which worketh repentance: which repentance, as it is available if true, though never so late, so is seldome true when it is late; nor can well be known to be true but by perfevering truits, which require time. And though a ferious purpose of amendment and true acts of contrition, before or without the habit, may be accepted by God to my falvation, yet in this case there is no fure judgment whether this purpose be ferious, or thefe acts true acts of contrition. And fo in this cafe there is no fure foundation for his hope; and then a groundless hope, or a bare hope, without the other conditions to which the Promifes belong, will never be able to fave any.

S shall we now proceed to the third grace, that of Love

St Charity or Charity.

C. Most willingly; it is a precious Grace, and that which Saint Paul prefers before Hope and Faith

S. But is any grace to be preferred tepore that of Faith? (I thought that had been the most necessary Gospel Grace.)

The preemy nence of the before I auch.

C It is most certain there is, (Faith being taken in that notion which I told you belongs to that place) because Saint Paul hath assimmed it, that charity is the greatest of the three, 1 Cor. 13.13. And it is as sure, that no other Scripture hath contradicted this And although very great things are said of Faith, as of the only condition of Fullishation and Salvation, yet, 1 This is when it is in conjunction with Charity, Faith consummate by love And 2. It is observable, that the most imperfest things are always the most in conjunction of this other grace. For indeed Faith is necessary, as that without which Charity cannot be had:

be not added to it. Faith is the foundation, which though it be the most necessary part of the building, yet is it the lowest and most imperfect: Charity the superstruction, which is never firmly built but when grounded in Faith, and when it is so, it is far more excellent than its soundation. Besides, Charity is a grace not out-dated in Heaven, as Faith and Hope are

S. But what is Charity

C. The fincere love of God, and of our neighbour for his fake.

S. Wherein det the love of God Confift >

C. As love in its latitude is of two forts, of Friend-God of two forts, and of Defire; the r. betwixt Friends, the 2 beforts.

twixt Lovers; the r. a rational, the 2. a fenfitive love:
fo our love of God confifts of two parts, r. Effeeming,
prizing, valuing of God; 2. Defiring of him.

B. How fhall I know whether I do esteem God as I Estimation.

ought to do?

C. If you would be content to do any thing or suffer any thing rather than lose his favour, rather than displease him, If you love me (saith he) keep my commandments. And therefore loving him and obeying him, love and works (to wit, Evangelical works) are taken for the same thing in Scripture.

S. How must this love be qualified?

C. The special Qualification, or rather indeed effential property of Charity, is the Sincerity of it, as that is opposite to Hypocrifie, or a double heart, or divided love, or joyning any rival or competitour in our hearts with him. The loving God above all, and all other for his sake; this is set down both by Moses, Deut 6.5. and by Christ, Mai. 22 37. and Mark 12.30. and Luke 10.27. (with a little variation by Saint Matthew) in these words, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy itrength. The Heart, as I conceive signifying the Assert, with all the Soul the Will, or elective faculty; the Mind the Understanding, or rational faculty; and the Strength the powers of the body for action; and all sour together making up the whole man, and the word

All, affixt to each, not to exclude all other things from any inferiour part in my love, but only from an equal or superior interest to exclude a partial or a half love.

S. What we the motives that may ftir up this love in

my tears

Marie to

C. 1. The confideration of God's infinite effence. And 2. of his most glorious Attributes. And 3. of his bounteous actions towards us in creating, redeeming, preserving, and providing such rewards for those that love him.

S. What is that other part of Love which you call the

defiring of kim?

Came.

Tratof

Lhat

C. The actual appetition or fallning our affections on him, defiring to enjoy, 1. his Grace or fanctifying spirit here, and 2. the perpetual Vision of him hereafter. The torner part of this is called hungring and thirsting after righteonfneß, a hatred and impatience of fin, a defiring to be out of that polluted condition, and to be made like unto God in Holiness and Purity, (and you may know the fincerity of that, i. by affiduity and frequency and fervency in Prayer, that way of converfing and communing with God, a most infallible concomitant of this kind of love; 2. by loving and feeking the means, 1. of refitting fin, and a. of receiving, and 3. of improving of Grace; that one principal Defire of David's, That he might dwel in the house of the Lordali the days of his life, to tebuld the fair beauty of the Lord, and to vifit his Temple) The latter part of this is called by the fame David, the longing of the foul after God; by S. Paul, defiring to be diffolied and to be with Chrift.

S. What are the motives to this kind of love?

Motives to

C. 1. Gods loving us first, and dying for us, an expression of that love, able to constrain and extort a reciprocation or return of love. 2. The true superlative Delight even to flesh and bloud that is in Sanctity, and the practice of Christian vertues, beyond all that any sensual pleasure affords, so great, that when they are exp. 4 by the Apostle in these words, 1 Cor 2.9. [Neitro exclusive hath seem, nor ear heard, neither hath it entred into the heart of man to concern what things God hath

but prepared to the things and (which in that ple charly benege to the many do of God, v.7. in light and to us of C to the total Manna or the present on for the love of the don't have a second to the don't have a second t ordinarily millaken to the date ition of Heren. Thof, joys in the Valida of Couling another life, thus of abed by the Ptal att, le to p fince are fulne of in . indut thy right bril; it a few evermore

5. Well, you have gone it and the two parts of the box of Col, and told me that the fear thy required in it vequites one to love Colorett aling hat shire not itben

Incamathing en all Care

C You man, out a well conditions. 1. That it Lacof or not forme profession in as the world and the therethings things of a world, . . . w thing that is vain or the ul and with the love the world, the love John 2 15. 2. That it ve of God: thus God the there are the things may lawfully in a That those other things to I year of G. That those other things that order that he pre-Lating the mi

S. Dat . . . l'expressions of love in Some other object than to to fineerity of the love

ow the fenfitive fa- prefions of cultie new lase a tome fenfitive ob- love more 1 cts which the state of the foll to other things than into fin on he man fact of the on, ct or the excels, to God, ver through the nit less I mans tente may express it till me for frevely toward that infirieur object than lov a. God himfelf; and this is a piece of humane 1 2 ... not to be wholly put off in this life And yet that all this the love of God may be more deeply radicat din that foul; and that will be tried by this, that if one were to be parted with, I would part with any thin grather than God. Dut that not to be judged by V. 112:

betide God

what I would answer, if I were asked the question; nay, nor what I would resolve at a distance: but in time of temptation and actual competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really do. This may be best understood by that other passion of sorrow. I may weep more for the loss of a friend than for my fins; yet my forrow for sin may be the deeper and more durable forrow, though it be not so profuse of these sensitive expressions. So may and must our love of God be most simply rooted, though not so passionately express, as through the infirmity of our flesh and nearness of other objects to it our love to them is wont to be.

Pathonat: forrow.

charity to the neighbour, 5. Shall we proceed to the other branch of Charity, that of our Neighbour and first, what do you mean by the word Neighbour?

C. Every man in the world, for so Christ hath extended the word, Luke 10. 36, 37. not only to signifie the Jew in relation to the fellow-Jew, who was the Old-Testament Neighbour, but to the Samarstan in relati-

on to the Jew, i.e. to him that was most hated by him, as appears by the parable in that place.

S. What is the love of my Neighbour >

C. 1 The valuing him as the image of God, one for whom Christ died, and one whom God hath made the play of his love, to receive those effects of it from us which we cannot so well bestow on God. 1. The defiring, and 3. The endeavouring his good of all kinds.

the degree

S. In what I gree muft this be done?

C As I defire it thould be done to my felf.

S. Him is that?

C Why, in all things to deal with other men as (if I might be my own chuser) I would wish that other men, nay God himself, thould do to me. This will certainly retain me within the strictest bounds of Justice to all men I have to deal with, (because it is natural to desire that all men should deal justiy with me) and teach me all mercy to others both in giving and

forgiving and bleffing them, because I cannot but defire that God should be thus merciful to me.

S. But will not my love of God to Sufficient (without this other love of my Neighbour) to denominate me charitable?

C. It will not. 1 Because this loving my Neighbour is one, nav many, of the Commandments which he that loveth God must keep, 1 John 3.23. 2. Because God hath pleased to appoint that as the tell of the fincerity of the love of God, in judging of which we might other wife deceive our felves and prove lyars, had we not this evidence to testifie the truth of our love, according to that of Saint Fohn, 1 Epift. 4. 20. For he that leveth not his brother whom he hath feen, how can be love God whom he hath not feen? Which place argues that all the arguments or motives which we have to love God, we have to love our brother also, God having devolved all his right to our love upon our brethren here, (and therefore interpreting whatfoever is done to them as done to himself) not so as to deveit himself of it, but to accumulate it on this image here below, communicating all his claims to it; to which claims of God our relation to our Brethren superadding one more, that of acquaintance, and affinity of our humane nature, exprest by those words, [his brother whom he hath feen] it follows in all necessity, that he that loves not his brother, that behaves not himself to all men, superiours equals, inferiours, strangers, friends, enemies, Turks, Jews, Heathens, Hereticks, finners, according as the rules of Christian charity, of justice and mercy oblige him, is not a lover of God.

S. Is there any more that I need know concerning this

C. No more at this time: The particulars farther confiderable will come in our road hereafter.

S. Your proposed method then leads me to Repentance of Reponnext; what is Repentance?

C. A change of mind, or a conversion from fin to God. Not some one bare act of change, but a lasting durable state of new life, which I told you was called also Regeneration.

Reg

i.e.

but a scale the flate of new life, and having a godly life, or fuch as a second again, or from a gain, or from a gain, or from the obedience of a Son-like a town a last analy, and never the flat of the far Countrey.

as just that the attace confilt?

The property of any or being nothing elle but a second are many of the paffage to the flate, every of which are many in the paffage to the flate, every of which are many in the covery of the configuration.

" Latine the Creparate ... then

Senfe of fin. 2. Section of contract of for the contract of fin. Ductionally forthway, a following and fin.

the second of the feele of for enfield

10 1 1 . o. fa. 6.2

11 w it defiles and defames us, tuens the interest of an harlot. 3. Makes us odi in a li good mea 4. Makes us uncapable of leaven, whereau nothing stall enter that defileth, Rev.

When the Danger onfor

temporal death; to eternal plogues and tooments in a other world.

5. Whathen is first of these

C. A considered at the fruth of thefe . A feature confidence is and poindering of this important trust as it concerns our endlets weakand week a A being 4" acid with it, to 2s to humble our fouls in that follows such leads to for ow and contents.

S. 11 / 1.

S. What is Sorrow and Contrition for fin?

C. A being grieved with the conscience of sin, not contrition, only that we have thereby incurred such danger, but also that we have so unkindly grieved and provoked so good a God, fo compassionate a Father, so gracious a Redeemer, fo bleffed a Sandifier.

S. Is it not Sufficient to grieve in reffett of the danger and damnation which fin betrays me to? and u not fuch

grid Contrition?

C. No, it is but Attrition (as the Schools use to Speak) Attrition a fretting of the heart, not breaking of it, which any man living would have; when he faw fuch danger near; he would be prickt at heart, and be ill pleased to see hell gaping upon him: and you may observe, that where fuch present danger is the only cause of forrow, when that danger is over, there seldom or never follows reformation. And therefore that opinion and doctrine of the Papults, who teach that this Attrition (or forrow that we shall be punished) without producing amendment of life in the finner, yet by the power of the Keys. i.e. by the absolution of the Priest, is turned into Conerition, is a most unkind deceit of Souls; for there being no promise of Scripture that such Attrition alone or flying from the wrath to come, Mat. 3 7,8. shall be futncient to obtain pardon without bringing forth meet fruits of repentance, the Priest that absolves any on no better grounds than those, goes beyond his Commidion, and by telling a lye, can never make that lye become truth, by absolving an uncontrite sinner, cannot make him contrite, either in reality, or in Gods acceptarion of him; because he hath not promised to accept any but the broken and contrite, and therefore not any thing else in stead of Contrition.

S. What think you then of that forrite and compunction Death bed that the approach of death and terrors of the Gospel bring Compun-

men to

C. If it be a bare forrow and compunction, only respecting those present terrors, and advancing no high et, then certainly it hath no promife of mercy belonging to it But if that which begins thus, by God mer-

Reg

Latin in Regeneration an Ado of new birth?

Add of new birth?

Latin but it is also the state of new life, or such as loss or a side of God, for the Scrives of a such as a corn again, or from a corn again, or from a corn again, or from the beat of new life from the Spinal but has feed of new life from the Spinal but has feed of new life from the Spinal but has feed of new life from the Spinal but has form his family, and never a south to Product linto the far Countrey.

con parts date Repentance conflict?

Soft properly of any, it being nothing else but a

time of many or new life; yet there are many
partitives in the paffage to this state, every of which
also in form measure accompany it whereever

S. Etat are thefe Preparation then?

Pression Period

2110.

-LOUI

Sense of fin. 2. So row or contrition for fin. Confession of fin Disclaiming for sking; resoluting against fin

S. Albertin Sab be fente of fin confest

C. A. dicaming 1. the Odiousnets, 2. the Dan-

" will housefuel.

How it displeaseth God, and makes us odious in the How it defiles and defames us, turns the members of an harlot. 3. Makes us odicust, all good men 4. Makes us uncapable of heaven, wherein nothing shall enter that defileth, Rev. 21.27.

Wherein Joib the Danger confist :

C. In bringing, i the curfes of this life upon us; temporal death: 3, eternal plagues and torments in another world.

S. What then is fathe of theje?

C. 1. A conviction of the truth of these : A ferrous confideration and pondering of this important truth as it concerns our endless weal and woe, a A being affected with it, so as to humble our souls in that sente, which leads to forrow and contintion

S. What is Sorrow and Contrition for fin?

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men to

C. If it be a bare forrow and compunction, only respecting those present terrors, and advancing no high er, then certainly it hath no promise of mercy belonging to it But if that which begins thus, by God mer-

cy allowing of time, and by his grace using these terrors for the foftning of the heart, improve farther into forrow for displeasing of God, and from thence into a real fincere resolution to amend and forsake fin, then these superstructions have a promise of meicy belonging to them, though that foundation had not. The only thing then in this matter to be confidered is, whether it be thus improved or no: and that no man can certainly judge of, neither Confessor nor patient himself, but by the fruits of it afterwards in time of Temptation. For 1. the man himself may through self-love take that for Godly forrow and resolution of amendment, which is only forrow for his own danger, and willingness to avoid that and again, when foreign temptations are out of the way, and by difeafe, &c inner flames quencht in him, he may refolve against those sins which before he had lived in; or, by way of natural revenge, he may vow never to return to those fins which he hath had fuch experience of, for the emptiness and damning ness of them, and so think himself a compleat penitent And 2 the fenfitive expressions being oft as great for the one as the other, nay greater for danger than for fin, and from weakness of body than change of mind, the Confessor may easily mistake likewise; but when God pleafeth to reftore health and thrength, when those prefent apprehensions are over, and temptations of the world and flesh return again, and perhaps some new that were not before in his rode, then if the forrow continue as great, and the refolution as earnest, and perfevere to hold out in despight of temptations to the contrary, and take not up any new fins in exchange for the old, this is a comfortable evidence that that forrow was contrition, and that resolution a fincere resolution. But if this time and means of trial being allowed, the matter prove otherwise, if the penitent return to his vomit in spight of the loathsomness of it, if he overcome his diflikes to fin, and fo fall back to his former jollity and luxury, or in itead of those nauseated fins, make some other choice of a new path to hell, enter tain coverousness in itead of prodigality, spiritual pride

Sect. III.

instead of carnal security, envy, malice, sedition, faction, in commutation for luft, and the like: this is a demonfiration that that forrow was not contrition, that refolution no fincere resolution, and consequently that if that man had then died, there would not have been found any thing in him which God hath promifed to accept of. But it the case be set in a third or middle way, that the Patient die before any fuch trial hath been made, either to evidence the fincerity or unfincerity, then that which remains for us is not to judge, but to leave him to God's inspection, who can see without those waies of trial, and discern what it was in it felf, attrition, or contrition, fincere, or not fincere, whether it would have continued (or no) a through change of mind; and consequently will accept the will for the deed, if it be a firm and ratified will, and not elfe. And fo in brief, God may have mercy on him whose Repentance began never so late, if he see it was fincere Repentance. But in this case there is small matter of comfort to us, because there is no such way of affurance that we are ordinarily capable of, nor reason to hope that God will afford us any extraordinary; and for any man to put off his present Repentance, on contemplation of a possibility that his latter repentance may ferve the turn, is the most wretchless presumption in the world, and that which I am fure hath no Promife of Mercy annexd to it.

S. Ishall satisfie my self with these grounds of resolution for this matter, and conceive that any more particular difficulty will be salved by the application of these grounds to it, and so not object what was obvious to have lone, the example of the Thief on the Cross, which is so common ground of security and presumption to carnal livers; because I already discern reason to think his state the state of true contrition and conversion, and not only of attrition, because in those minutes he lived on the Cross, he gave such evidence of this in confessing and praying to Christ, when his own Disciples had forsiken him, and beside, Christ, volo knew his sincerity, and will not accept the unstructe, revealed to him his

acceptance of bim. I (hall therefore detain you no longer with questions of the nature, but proceed to enquire more particularly of Contrition.

What fins muft be taken in by it ' or for what muft this

go.l's forristo te conceired ?

A least 1 mg Sclongs to.

C For all kinds and forts of fin. 1. For the weakneiles, frailties, and pollutions of our nature, our proneness and inclinations to fins; for though these being unconfented to are no actual fins, yet are they matters of true forrow and grief and humiliation to a true Chriftian (as infelicities, if not as fins) that he is fuch a polluted unclean creature, and fo apt to fall into all fin, if he be not restrained and prevented by God's Grace. 2. For the finful acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The flips and relaptes of our most regenerate life, and the infinite f. ailties and infirmities that still adhere to it.

S. Are any of those which you named under the first

head, Infelicities only, and not Sins?

C. Yes, the weakness of our nature, as that fignifies the want of strength, the not being able (fince God withdrew his extraordinary gift of Grace) to perform the perfect will of God; this cannot it felf be called a fin, but rather a punishment of Adam's fin, and so to us an unhappiness and infelicity. So likewise our inclination to fin, as that fignifies the inclination of the fielh to the carnal object, the bending of the eye to the beauty, the east to the sweetness, which is naturally acceptable to it. and was discernible in Eve before the fall, and so cannot be faid to be fin in that notion, but rather tem pration, which to refift is an act of vertue, and villory; though as it fignifies the inclination of the will to one ade rather than the other, to the evil more than the good, to the carnattorbidden than to the Apiritual Christian object, it is a kind of aversion from God, and a degree of conterf on to the creature, and fo a fin in that respect

S But how can Contrition, which you called a Prepative to repentance, and fo to Regeneration, include forrow

" the fine of the regenerate life?

C I told you their Preparatives to Repentance do

also accompany it wherefoever it is : and in that respect it will be clear, that Contrition is not one initial act of forrow for fin paft, but alio a current permanent flate of forrow and humiliation for Enpresent, and through the whole life never out dated.

S. What now w Confession of fin?

Confestion

C. It is of two forts : 1. To God, 1. To men; especially the Presbyters.

S. What is Confession to God?

to God:

C. An humble, forrowful acknowledgement of fin in prayer to God. r. By confession that I am a finner, who have worthily deserved his wrath. 2. By enumeration of the particular forts of fin of which I know my felf guilty. 3. By aggravating these fins upon my felf, by the circumitances and heightning accidents of them. 4. By comprizing all my unknown, unconfest fins under some such penitentiary form as that of David's, Who can tell bow of t be offendeth? cleanfe thou me from my fecret faults.

S How doth the necessity of this appear?

C. Beside the practice of David and other holy men in Scripture, by these express Texts: If we confessour fins, Godis faitbful and just to forgive us our fins; and, He abat confesset and for saketh shall have mercy.

S. But wby then should we confesto men, and parti- to main

cularly to Presbyters ?

C. 1. Because we are commanded by S. fames, 5.16. to confest our faults one to another, that we may be capable of one anothers Prayers. 2. Because our fins may possibly be such wherein other men are injured, and then Confession to them is the first degree toward Reconciliation, Mat. 5. 24. Or if they be only against God, then Confession of them to his Ministers also will to the Miris be no way improper, but in some kind necessary to him which defires their Absolution, ver 15. 3. Because there being two parts in fin, the guilt and the corruption, the one to be pardoned, the other cured; the first being confest to God, to obtain his pardon, ought also, if it have been offensive and scandalous to the Congregaion. to be acknowledged to them, that that expression

of Repentance may make Satisfaction to them for the ill Example, and avert and deter from fin whom it had invited to it. And for the cure, it will fure be very profitable to advise with others, especially the Physitians of the foul, how and by what means this cure may be wrought, how a raging fin may be subdued, the occasions to it avoided; to which end alone the disclosing of the particular flate is more than profitable; and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper useful means to a necessary end, unless without that help he can direct himself, which ignorant men and habituate sinners inany kind will hardly be able to do 4. Because this may much tend to my comfort, when another (whose office it is) upon a strict survey and shrift of my former life, and present tellification of my Repentance, may upon good grounds give me Absolution, and pass judgement on me, better than I can do on my felf.

S What is the fourth I reparatize to Repentance?

New life.

C. A firm Resolution and vow of new life. 1. An abjuring of all my former evil ways, i. e. both of the sins themselves, and the occasions which were wont to bring me to those sins: 2. A resigning my self up to do the will of Christ: 3. The pitching on some particular duties of Piety and Charity, which were most criminously omitted before, and are most agreeable to my calling to perform, and to bring forth all other meet fruits of Repentance.

S. VI lat now is the penitent flate?

The Peni-

- 1. The actual continued performance of these Resolutions both when Occasions are offered, and when Temptations to the contrary.
- S. But what if these Resolutions be not then performed?
- C. Then is not that to be accounted a Penitent of Regenerate man-

But what? are no fine competible with a Regenerate

at fine

what fins competible that with C. Yes 1. Sins of infirmity; 2. of ignorance, and (under that head of infirmity) 3. fins of fudden fur-

reotton

reption; and 4. fuch as by daily incursion of temptations (though constantly refisted, yet) through the length of the work, and our frailty, and Satans vigilance fometimes are gained from us : all these (together with those which 5 through levity of the matter infenfibly fleal from us) are by general Repentance, (s.e. humbling our selves before God for them, begging Gods pardon in Chrift, and labouring against them more diligently for the future) reconcileable with a Regenerate effate; thefe are Apars, but those spots of fons, though they be never totally overcome in this life 6. Some one wilful act of deliberate fin, which we might have refitted, if it be presently retracted with Contrition and Confession, and reinforcing of our Refolution and Vigilance against it, and so not favoured or indulged unto, may be also reconcileable with a regenerate state so far, as not wholly to quench the Spirit of God, to cause spiritual defertion, though it do grieve that Spirit, waste the conscience, wound the soul, and provoke God's displeasure (from which nothing but hearty Repentance can deliver us) and commonly bring tome temporal judgment upon

S. What then are unreconcileable with a Regenerate

Rate ?

C. Whatfoever are not competible with an honest heart, a fincere endeavour: particularly these two, Hypo rifie and Cuttom of any fin. What foever is born of God doth not commitfin, 1 70h. 3. 9. (i. e. doth not live in fin as in a trade or courte) for bu feed remaineth in him; (there is in the Regenerate a new Principle or feed of a miet is life, a Principle of Cognation with God, which whilet " menon it continues in him, is still a hazening him out of fin) peccatum and be cannot fin in fuch a manner, because he is born of God or if he do, he is no longer a child of God, or Regenerate person : or, as S. Paul laith, Gal. 16 Walk in the Spirit, and you fhall not fulfil the lufts of the fleth, thele two are unreconcileable; as when we fav, an honest man cannot do this or that, our meaning is not to affirm any natural impossibility, that he is not iole, but that he cannot think fit to do it; the Principles

What in. compe ible.

of Honeity within him, as here the Seed of God, or new Principle in him, will refift it; or if he do it, he is no longer to be accounted an honeit man.

S. The place in S. John's Epiftle bath fure great diffi-

Interpreted

C. I shall do it, and that most clearly, by bringing down the sence of the whole Chapter from the beginping to this place in this brief Paraphrafe; do you look upon the words in your Bible, whileft I do it. Gods love to us is very great in that be bath accepted us Christians to be his children, (which by the way is the reason that the world which rejected Chrift, rejecteth us alfo.) Ver a And being children, though we know not exactly the future tenefit which hall accrue to us by this means, get this we know, that when this fhall be rerealed to us, we Shall be like tim, for we shall fee bim as be is and that riftin will affimilate us unto bim. Ver 3 . And the very hope of it now, if it be fallned on God, bath the Same power of making us pure, as be is pure. For 1. Hope includes Defire and Love of the thing hoped for, which being Heaven, a place of Purity, the hope of Heaven must include a Defire of Purity : and therefore the Heaven that the sensual man defires, if he defire it for the present, is a mock heaven; and if it be the true Heaven, the state of purity, then he defires it not for the present, but hereafter when fenfual pleasures shall have forfa-And 2 the Condition of Gods Promises being our Purification or Sandification, and the particular Condition of this feeing God being Holines, it is madness for us to hope any thing but upon those grounds; and therefore he that hath this hope of feeing him, or being like him hereafter, labours to become like him now in Purity (a special imitable quality of his.) And (Ver.4.) He that wants it, (i.e. every one that committeth fin) is guilty of the breach of the law, of this Exangelical law of his, and that finit felf is that breach, upon which confequently follows the forfesture of that Promif , contained in it (Ver ..) And to that end, that we, for whom Christ died, should not thus fin, it was method down that he came samphers, and fin, or any fu:b

fuch impensions committer of fin, is not in bim. (Ver. 6.) for every one that remaineth in him, as a member of his, finneth not wilful delicerate fins : If any man do fo, presend or projets be what he will, he bath neither feen nor known Chrift. (Ver. 7.) I pray, Suffer not your felees to be deceived. Chrift you know is righteous, and the way to be like him is to be right cous alfo ; and that cannot be , but by doing rightcoufnes, living a conftant Christian life. (Ver. 8.) He that Joth not fo, but goes on in a courfe of fin. as of the Devil, and by his actions expresses the stock he comes of. For 'tis the Devil that began his age with fin, and fo continued it, and fo fin is bis trade, his work; and this was a special part of the end of Christs coming, to deftroy bis trade, to difforce that fabrick be bad wought, 1. c to turn fin out of the world. (Ver.9.) And therefore fure no child of Gods, none of that Superiour Stock will go on in that accurred trade, because be hath Cods feed in him, that original of Cognation between God and him, Gods grace that Principle of his new tirth. which gives him continual diflikes to fin, fuch as (though they do not force or constrain him not to yield to Satan's temptations, yet) are sufficient to get him out of shofe faures; and if he be a child of God, of Chrisis making, like bim that begat him in parity, &c. * becan- natus eleca not, he will not thus go on in fin. (Ver. 10.) So that kerely fuerit, non you may clearly distinguish a child of God from a child of films to adthe Devil: he that doth not live a righteous and charitable mitent. life, (do juffice and love mercy, as Micab faith) is no Tertul. de child of Gods, kath no relation of confanguinity to him. Andto the I shall need proceed no farther; by this you will under - fame fence, stand the sence of the Verse to be this, and no more: Those that are like Chrift, and fo God, Children, 'tas fup- mutione posed that they have such a Seed or Principle of Grace in perpetualit them, that inclines them to diflike, and inacles them to refift all deliberate fins ; and if they do not make that ufe of poreft qui that grace, fure they are not like Chrift, noice of his fellow- femel earn fons of God: a Regenerate man remaining fuch, will cent Name not, nay morally cannot, do fo; fo doing is contrary t realling, i to a Regenerate state.

omnino qui Virtus fine ulla mter. nec difcede. re ab eo Mu. info c carere pot-

fumus, redeunt protinus peccata, que virtutem semper impugnant. Lastas

1 (hall divert 5. Theartily thank you for this trouble. son is another forunte, which is this : Will not, I pray your the fleth, as long as we continue in these houses of clay, he we never fo regenerate, luft against the spirit, the members war against the mind, and so keep us from doing the thing that we would, sea and captivate us to the law of fin ; and fo will not this captivity and the allow to fin, fort to joyned with a contrary freeing and diflike, be reconcile-

able with a regenerate effate?

twixt the lax in the members, and in the

C. Your question cannot be answered with a fingle Yea, or Nay, because there be several parts init, some to be affirmed, others to be denied; and therefore to fatishe you, I shall answer by degrees. 1. That there is a double thrife in a man, the one called a war betwixt the law in the members and the law in the mind, the other the lufting between the efficient and the flesh. The former, betwixt the law in the members and in the mund, kent, mind, is the perfusion of fin or carnal objects on one fide, and the Law of God inviting us on the other fide, commanding us the contrary: and in this case, the liw, as the Apostle faith, being weak, and not able of it self to help any man to do what it commands him, it must needs follow, that they that have no other strength but the bare light of the law in the mind, no grace of Christ to full ain them in their combats, will by their carnal appetite be led to do those things which the law ells them they thould not; which if they do and continue in them, this condition you will have no colour of reason to mistate for a regenerate state. 1. Because it is the state of him only that knows the law (which is not able to out can or renew) confidered without the grace of Christ, which is necessary to a regenerate man. 2. Because this law in the mind, when it is not obe all, but defpifed, doth ferve only to telline and the that we know our Mafters will, and did it not, 1 e. that what we did was against the . dictates of our own conference, which fare will never help to excuse a for a but sather to aggravate it) or confequently to make that Act reconcileable with a regenerate estate, which otherwise would not be so. And

therefore, 2. Of this kind of composition of a man, when his mind or upper foul being instructed in its duer, diflikes the fins he commits, and yet he continues to committhein, you may refolve, that this ffriving or this diflike of his mind is no excuse or Apology for his fin, much less any argument of his regeneracy or good efface; but on the other fide his ferring of, or captivity to, the law of fin in his members, is all one with the reigning of fin in his body, to fulfil the lufts the cof, and that a fure token of an unregenerate: for of every regenerate tis faid, I John 5 4 that he overcometh the world, which is quite contrary to being fold under fin, (a phrase refering to the Romans cuffom of felling flaves under a spear. or to that which is taid of Abab, I Kings 21.25 that be was fold to do evil) being a flave of fin, or firving with the Helb the law of fin; and therefore you may conclude, that he, who foever it is, that with the mind ferres the laws of God, i. e. approves of Gods command, or confents to it, that it is good, and yet with the flesh, the members, ferres the law of fin, that not only commits some act of fin, but lives indulgently in it, and appears thereby to be enflaved to it, is never to be counted of as a regenerate man, but only as one that by law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it.

S. But what then is the other thing sou told me of, the lufting of the spirit and the flesh one against the other?

C Those words you will find Cal. c. where by the The lufture If it is meant the Seed of grace planted in my heart by of the H. God, as a principle of new life, or the mind and upper foul elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that supernatural principle; and by the fleth is meant again the carnal appetite thill remaining in the most regenerate in this life: and the lufting of one of thefe against the other, is the absolute contrariety that is betwix: these two, that whatfoever one likes the other diflikes; whatfoever the one commends to the Will, the other quarrelleth

S. What then with menning of that which follows this

this commarice, Gal 5.17. in thefe words, [to that you

cannot do the things that you would?]

but [that you do not,] and the sence is, either 1. That this contrariety always interposes some objections to hinder or trash you from Jang the things that you would; i. e. sometimes the spirit trashes you from doing the thing that your flesh would have done, sometimes the flesh trashes you from doing the thing that you from doing the thing that the spirit would have done. And 2. whatsoever you do, you do, first, against one velleity (or wouldingness) or other; and secondly, with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever you do on either side, you do it not quietly, stilly, but with a great deal of resistance and opposition of the contrary faculty.

S. Well then, may the wrettling, the refiftance be in

a regenerate man?

C. Undoubtedly it may, and in some degrees it will be, as long as we carry flesh about us, for the flesh will always dislike what the spirit likes. But then we must be sure that the flesh do not carry it against the spirit, i.e. do not get the consent of the will to it, for it it do, suft conceives and brings forth sin, even those works of the stesh mentioned ver. 19. for though this wrestling be reconcileable with a regenerate state, i. that a man may be and continue regenerate for all this, yet it is not an argument of a regenerate estate, so that every one that hath it, shall by that be concluded regenerate; for it the slesh carry it from the spirit, to sulfit the suffs thereof; it seems that may walks not in the thirst, ver. 16. and concloquently is not in a regenerate state.

S. But ivevery man unregenerate that doth any thing

that ib fell would have

C. I told you, frailties and imperfections, and also fins of sudice surreption, and those that by daily incursion, continual importants, at some one time gained truponus. (so they were as suddenly taken and repented of) were reconcileable with a regenerate state; and therefore if it proceed no faither, it is only inexture of

Infta.

the relu-Stance of the field; the flesh in our best actions, or else slips and trips or talls suddenly recovered again; but not carnality, or wasking after the flesh. And for these you know the remedy I prescribed you, daily prayer for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in sin, or habits of carnality, 'tis not the susting of the spirit against the flesh that will excuse them from being works of the flesh, or him that is guilty of them from being carnal. For it being too too possible and ordinary for the sustings of the spirit (i.e. spiritual motions) to be resisted, it will be little advantage to any to have had these motions, unless he have obeyed them, i.e. unless he walk in the spirit, and be led by it: for to such only it is that there is no condemnation, Rom. 8. 1.

S. Ishall detain you but with one scruple more, and that is, whether a row or a wish that I were penitent, will not " voice

be accepted by God for repentance?

Sect. III.

C. If you take that you and that with to be all one, to be peny you are miltaken; a wish is a far lower degree than a tent. vow:and therefore I must dissolve your demand into two parts; and to the first answer, that the vow or resolution to amend, if it be fincere, and fuch as is apt to bring forth fruits, is sure to be accepted by God; and that it is not fincere we shall not be able to discern, but by feeing it prove otherwife in time of temptation; only God that fees the heart can judge of it before fuch trial, and if he find it fincere, he will accept of it But for the wish that I were penitent, there is no promise in holy Writ that that shall be accepted, nor appearance of reason, why he that wishes he were pentent. but is not, should be accounted the better for that wish; 1. Because when the reward of penitents and punishment of impenitents is once affented to as true, tis impossible but the mind of man thould with for the one. and have diflikes to the other, and fo there will be no vertue in that necessity 2. Because that withing is only a bare aiery speculative act of the mind, and not a practical of the will, which a look is punishable or it wardable 3 Becauf the active is but a contrary to fuch with-

Pottin pointen tiæ, the will to be penu) ...n.c.

ings are more accurable of deliberate fin, and fin against conference, than if those motives which produced those wishes had never been represented to the faculty.

S. But are not prayers for the grace of repentance, Year end of which are but a kind of articulate wither, put in form of grace Re the Court, and addicted to God) accepted by God?

C Not fo far as to fave them that go no farther. Accepted they shall be (if rightly qualified with humility, and ardency, and perfeverance, or not fainting) fo far as concerns the end immediate to them; i.e. God hath promised to hear them, in granting the grace prayed for, firength to convert from fin to God, (which is the clear Gospel-promise; How much more shall your Heren's Father gree the holy Spirit to them that ask?) and then when this grace, or ffrength given, is thus made use of to actual returnation, then the promite of that other acceptance belongs to them also; and so prayer is a good m. ans and withing a good thing too, as previous or preparative to that, and both without could proceeding from the good Spirit of God. But at if the whole work be no more but this, if he a wan ad no rather toward repentance, but only to as the and to pray that he were penitent, this person rema of ill appearent; and fo long the impenitents portion belongs to him, and none other : for ftill be init is form of God merconail the world, and he that is advanced no tarther toward a victory, than to wish o to pra tor it, is for that prefent far enough from being a conqueror; and if for the future he add not the fincerity of endervour to the importunity of prayer, the Follows lands held up to hight, as well as the Mofer sto pa, the fword of Gideon as the fword of the Lord, there is jet little hope that fuch victories will be at-Willivid.

S. God g and me this grace, and an heart to make ufof it. But we have skipt over one particular forementione l, the grace of a life dutal And I do not remember that commention I taking up of the Crift, which in Christs in foreground is worth to become xear and City, me leave to recal them to your memory . And first, what is meant by Of self-Self-denial?

- C. The abnegation or renouncing of all his own holds, and interefis, and truffs of all that man is most apt to depend upon, that he may the more expeditely follow Christ.
- S. Il bat are thefe feverals that we are thus to remounce?
- C. Ingeneral, whatfoever comes at any time in competition with Christ. In particular, the particulars whereof every man is made up, his foul, his body, his citate, his good name

S. What under the first head, that of his Soul ?

C. 1. His Reaton, when the word of Christ is con-the foul. tradicted or checkt by it: As in the business of the Refurrection, and the like. I must deny my reason, and be- Danial of lieve Christ, bow down the head and worship, captivate my understanding to the obedience of faith.

S. But I have beard that God cannot do contradictions, or make two contradiction, true at once, and in one refpect. How then can I be bound to believe God, when that which he

faith contraditts reafon?

C. I am not glad that you have met with that fubtlety, yet seeing'tis proper to the particular we are upon, and that a branch of a practical point, I will endeavour How far, to fatishe you in it, 1. By granting the truth of your Not to be rule, that To make both parts of a contradiction true, is lieve to an absolutely impossible, a thing which Gods infinite power and veracity makes as unfit for God to be able to do, as to lie or fin; because it were not an access but defect of power, to be able to do thefe. But then fecondly, you must know what is meant by contradictions, nothing but affirmation and negation of the fame thing in all the same respects; as to be and not to be, to be a man and not a man, to be two yards long and not two yards long; which therefore are thus absolutely impossible to be done, even by divine power. Butthen, thirdly, that which you called rea fons contradicting of Christ, is a very distant thing from the For when reason faith one thing, and Chaft the

What it is in respected

but to believe God rather than

contradictory to that, reason doth not oblige me to believe reason; or if it doth, it bids me disbelieve Christ, and so still I believe not contradictories, whethersoever of the contradictories I believe. All that reason hath to do in this case, is to judge which is likelieft to judge my Reaton. of (or athrm) the truth, its felf or God; wherein if it judge of its own fide against God, it is very partial and very Atheritical, it being very reasonable, that God, which cannot lie, should be believed rather than my own reason, which is often deceived in judging of natural things, (its only proper object) but is quite blind in supernatural, till God be pleased to reveal those unto it. The short is, reason tells me (and in that it is impossible it should erre, especially God having revealed nothing to the contrary, it is doubtless that it doth not erre) that these two propositions cannot be both true. [there is another life] and [there is not another life; and therefore I am not bound by Christ to believe both : but it doth not tell me, that to affirm another life implies a contradiction, but only professeth that it cannot perceive, or that it is above reason to discern, how there can be a return from a total privation to a habit again. And the like objections reason hath against some other things supposed in the Resurrection, which though nature cannot do, and confequently natural reason cannot tell how they are done, yet reason may acknowledge that the God of nature can do them and will do them, if he faith he will; and illuminated reason having revelation of this will of God, must and doth believe they thall be done, or elfe makes God a liar.

S. What then wit to deny my reason?

C. Whenfoever my reason objects any thing to what God affirms, to resolve that God shall be true in de fpight of all my appearances and objections to the contrary.

S. Is there any thing then elfe in the foul which I am to dems >

C. Something there is which men are apt to overvalue and fomething there is thought to be which

is not, and both those must be equally renounced.

S. What do you mean by that fumething which is over-

valued > C. Natural strength, which is now fo weakened, that Not overit is not at all able to bring us to our journeys end, rural without some addition of special grace of God, to pre- thrength. vent and affift in that work; and therefore all ftrength in my felt, . e. all sufficiency in my felf, as of my felf, I must renounce, and apply my felt humbly in prayer for, and trutt in dependence on that special grace of Christ, to help me both to will and to do whatfoever is good, and that is, to deny my felf, that is, all opinion of my own abilities toward the attaining any supernatural end.

S. What is that other fort of things which you fay is

shought to be, but is not?

C. Any rightcousness of my own: for as for perfect My own unfinning righteousness, he that should pretend to that, nois, deceives bimfelf, and the truth is not in him; and for imperfect righteousness, such as by the help of grace this life is capable of, though that be a condition without which me man shall fee God, (be either justified or faved) yet must not that be depended on as the cause of either, but only the free mercy of God in Christ, not imputing of fin; and fo I am to deny my own righteousness, renounce all trust in that for falvation.

S. What now duth Self denial as it refers to the body

fignific ?

C. It fignifies renouncing of all the unlawful finful defires of the fieth, and even lawful liberty and life it in respect felf, when they come in competition with Chrift, fo that of the body either Christ must be parted with or these. And the and estate. fame is to be conceived both of effate and good name. He that for saketh not bouse and land, Matth. 19 2). that will not part with any worldly hope or possession, rather than do any thing contrary to Christs commands, is not worthy of Christ; and, If you receive the praise of men, bow can ye believe? He that is not refolved to part with reputation and honour, when it comes in competition with Christ, can never go for a good Christian and

not only thus, when these things come in competition with Christ's fervice, but even absolutely taken, some kind of icif-denial is required by us of Christ, of which the particulars are not specified by him, but referred to our free choice, our voluntary performing them. We must not always do what is lawful to do, but wean our felves from, and deny our felves the enjoying of, many lawful pleafures of the world, that we may have the better command over our felves, and that we may be the more vacant for Gods service. Thus fasting, &c. become our duty, yea and revenge, or contrary ab-Itinence in case of former excess.

S. This grace, by the bints you have afforded me, I difcern to be a most enument Christian vertue; the God of beaven plant it in my heart But what do you think needful to add

to this, about taking up the Cross?

C. That it is a precept peculiar to the Gospel, that nothing but Christianity could make so very fit and reafonable to be commanded us.

S. What do you mean by the Crofs, and by taking it

up ?

C By the Crofs I mean any affliction that God in his providence fees fit to lay upon us, or to lay in our way toward piety; any punishment which befalls us either for righteousness sake, or not for unrighteousnefs.

S. I I hat mean you by taking it up?

C. 1 Not receding from any Christian performance upon fight of that lying in the way; which in the parable of the fower is expressed by not being offended, or scandalized, or discouraged, or falling away in time of aribulation] 2 Bearing of it patiently, chearfully and comfortably. 3. Giving God thanks for it

S. I. a man bound to be glad that be is affisted?

C. He is. 1. Because he sees it is Gods will, when tis actually upon him; and then he ought to be willing and joyful that Gods will is done. 2. Because Christ commands him to rejoyce, and be exceeding glad, Mar 5. 12 Rejusce and leap for jus, I like 6. 12. to think is a. 103 Jam. 1. 2, 3. Because it is a conforming us to

Of taking mo the Crois.

Rejoveing in tribulation the Image of the crucified Christ, to which every beloved child of God is predeffinate, Rom 8.29. 4. Becaufe it is fuch a fign of Gods love, that every one that is not chaftened, is by that character markt out for a Baltard, and no fon, Heb. 12.8. Which though it be not fet down as a duty of ours, for which we are to account ; or again as a certain mark by which men are given to difcern whether they are children of God or no: yet is it as an aphorism of observation for Gods ordinary acts of providence now under the Gospel, that he is wont to chastise those here whom he best loves; which is a sufficient motive of joy to him who finds himfelf in that good number.

S. But fure there are fome kinds of affillions (Tharp pains on the body, and the like) which bring with them forrow necessarily, and so cannot be matter of 109 to

1:5.

C. Spiritual joy may well be reconcileable with that spiritual Sensitive forrow; at the same time when the outward low reconcile lable with Imart produceth the one in the body, the contemplation fentitive of the hand which strikes, and of the advantages de-forrowfigned to the Patient by those fatherly medicinal chastifements, may well be allowed to beget the other in

the inward diviner part.

S. But the continuance of some afflictions, particularly of fharp pains, doth by certain consequence make a man sinfit for the performance not only of the duties of the calling, but even of devotions, or prayerit felf, and so make the life utterly unprofitable in respect of men and of God; and can any man rationally think fit to rejoyce in, or

for that ?

C. He that is imployed as God would have him, that How corpobehaves himfelf duly in that frate wherein he is fet by ral pain can be marter of God, must not be thought to live unprofitably. God rejoying. cannot receive any real profit or advantage by any our moft God-like actions; he wanteth not, and therefore we can no way contribute to him: only when we do what he commands, then are we faid to be his good and useful servants. And therefore when by his will and providence (which is an inarticulate command) we

feelit.

are determined to fuffering in flead of doing, when we are relitaired from an active life, and by Gods defignation placed in a passive condition, when we are confined to the plans of a weary bed, our patience, and meeknefs, and Christian deportment under that heavy hand of God, is then a most acceptable service to him; and he that thus magnines the power of Gods grace in the faithful exercise of such Christian vertues, and thereby reacheth forth to all beholders fo many glorious copies for them to transcribe, will never be deemed unpromable either to God or man, but shall be lookt on by both as an exemplary, imitable combatant and conqueror, which hath wreftled with the fouteft cham pronun the world, the sharpest of Satans buffetings, and being proved, is found faithful. And then this is still fit and proper to be matter of rejoycing to him.

Carolia. think for althorions. S But is a man bound to give thanks for affliction?

C. Yes he is: 1. Because that is the only spiritual Charlian way of expressing to God his rejoycing 2. Because it comes from God, and is meant by him for our good, a gust or donative of heaven, To yourt is given, Phil 1. 29 it is granted as a grace and vouchsasement of Gods special tayour 10 suffer for Christ, and that grace designed. 1. to retorm what is amiss, 2. to punish here, that the imay be nothing of evillest for another would, to judge us here, that we may not be condemned in reaster. 3 Because we are so commanded to glorise Cod in this behalf, 1 Pet 4 16, and in this respect to sand in this respect to sand in the Lord God in our hearts, 1 Pet.

Africtions that full not too rights outner take

S. This is easily affected to, if it fall upon me for right outhers fall as to. Apostles went out of the Temple rejoyeing that they were thought worthy to fusies thanke for Christs name. but what if it be not so but only that affections fall on me I know not how?

3.15. 1. e to halloze or praife him for it.

C. They are then not only patiently and thankfully to be received, but to be rejoyced in also; i. Because of all kind of chall must the Apostle pronounceth, that, though for the present it seems that provide has grievalle, a life word it products the present faint of right.

matter of Leanung

tenufne Sunto them which be exercifed thereby, Heb. 12.11 2. Because there is somewhat behind of the sufferings of Cirif, to be filed up in our flesh, Col. 1.24. te fome Reliques of that bitter passion-cup of his for us to drink 3. Because it is fuch an expression of a curse to have our reward, and (with Dires) all our good things in this life, and that an ominous fign that there is nothing left to be rewarded in another life.

S. What judgment then w to be made of thefe, who in Renouncine exil times, when Christian doltrines and practices are per- ted duties. fecuted, think fit to renounce those dollrines and practices, or to preferre themselves from worldly danger by not confes-

fing, and foby not feeming to approve of them?

C. The judging of other men is no part of that lef-But that which evefon which I meant to teach you iv person thus guilty ought to judge of himself is this, that he is guilty of some degree of that cowardise which is joyned with infidelity, Rev. 2 t. 8. and that he is of the number of those many foretold by Christ, Mar. 24.12. whose love to Christ is grown cold, upon the encreating of inequities abroad in the world, which mult needs be a great unkindness to Christ, to whom our love and zeal and conflancy ought then most to be thewed, when he or his doctrines are most opposed, and formost stands in need of affishants and advocates to maintain them. And I shall tell you one thing more on this matter, that the ancient herefie of the Gnoflicks (which had its fpring from the Magician Simon, and against several branches of which the several Epistles of all the Apostles in the New Testament were sent to aim the Churches, and the Epittle of Christ himfelt by Film to the feven Churches in Afra) is taken notice of by ancient Writers for this prime fundamental doctrine of theirs, that " it was an indifferent thing (or no fin) in times of perfecution to forfwear the, faith without any Scriple, and to tafte of the Idol-facrifices. And therefore it is that the Apostles so call for confession of the mouth, Rom. 10 9,10. and require that perfection of love to Chrift, which I John 4:13. calts out fear of perfecutions. punishments &c. and pronounce anathemi's against

eilan voir Street Ly 6 is would in: attear CO'ARTES Tuo migre, vit The Tolla. Fulch. Hitt.

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self prefer vation the worldings princip c.

them that thus live not the Lord Tefus, 1 Cor. 16.22. fetting the love of Christ, who loved us and died for us, as the example of our walking in love, Eph. 5. 2. which clearly contradicts that opinion of the world, that the preferring of our felter is the great principle to which all other piecepts are but subordinate, binding us no longer than will be reconcileable with that. For fure the copy of Christ love, which, if need be, we are required to follow both there, Lpb f. 5. 2. and 1 John 4. 17. that as be wer in the world, fo we should de alfo, (farther exproff there, by having " courage to confess Christ in the day of judgment. i.e. when we are in danger to be fentenced by any Judicature to any punishment, though it be of death it felf, as Christ was) obliges us then elpecially to express our love to Christ, when our danger is greatest from the world in fo doing. And therefore Saint Paul to Titus prescribes not only foundach in the faith, but in late and patience, or endurance alfo Chap.2.2

Carrier.

63 . 1.

S what then is to be thought of them who to get the croß off from their own shoulders, and to put it on other mens, will conture on things most contrary to peace, and shake the

quiet, perhaps the foundations, of a Kingdom?

Inmits to

c. I will say no more (and I can scarcely say worse) than that they are of all others the extreamest enemies to the erost of Christ, a very ill and sad spectacle among Christians; and that there is nothing more unreasonable than to pretend Christianity for the doing this, which is so perfectly contrary to it.

S. You have now past through all the Christian graces at the first designed for consideration. I shall put you in mind of the next thing whereof you made your selfmy debtor, the difference of, and dependence retween Juflincation and Sanctification; wherein suff you will please so give me the notion of the single terms. And first, what

a Justification?

S.ct. IV of JustiC. It is Gods accepting our perfons, and not imputing our fins, his covering or pardoning our iniquities, his being foreconciled unto us finners, that he determines not to penish us cternally.

S. What is the cause of that ?

C. Gods free mercy unto us in Chailt, revealed in The cause the new Covenant.

S. What in us is the Latteumental cause of it?

C. As an Inffrument is logically and properly taken, and figuifies an inferiour, lets principal efficient aule, fo nothing in us can have any thing to do (i.e. any kind of physical efficiency) in this work; neither is it imaginable it should, it being a work of Gods upon us, without us, concerning us; but not within usat all And if you mark, Justification being in plain terms but the accepting our persons and pardoning of fins, it would be very improper and harth to affirm that our works, our any thing, even our faithit felf, thould accept our perfons, or pardon our fins, though in never to inferiour a notion; which yet they must if they were instrumental in our Justification. Tis true indeed, those necessary qualifications which the Golpel requires in us, are conditions or moral infiruments without which we shall not be justified; but those are not properly called Inftruments or causes.

5. What are those qualification.

C. Faith, Repentance, firm purpose of a new life, and the rest of those graces upon which in the Gospel pardon is promised the Christian; all comprizable in the New creature, Conversion, Regeneration, Je.

S. Are these required in us, so as without them we cannot be justified? How then are we justified by the free justificates

grace of God?

C Yes, these two are very reconcileable: for there is no worth in our Faith or Repentance, or ally poor weak grace of ours, to deferve Gods fayour to our perfons, or pardon of what fins are path, or acceptation of our imperfect obedience for the future; 'tis his free grace to pardon, and accept us on fuch poor conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. What now is Sanctification?

C. The word may note either a gift of Gods, his cation, giving of grace to prevent and fanctificus; or a duty of

The quali-

on by tree

Products and

both thefe confidered together, either as an Act, or as a State.

S. Course as it fignifies an Act?

C. The inflution of holinefs in our hearts, or of fome degrees of holinefs, and paralled to that, the receiving and obeying the good motions of Gods functifying Spirit, and laying them up to fructifie in an honest heart, the turning of the foul to God, or the first beginning of new life.

5 Bebat wit acut fignifice a Seate

A. a State of The living a new, a holy, a gracious life, in obedience to the good gracuef God, and daily improvingand growing, and at last perfevering and dying in it.

S. Whit are is the degendence between Juftification

and Si Ethication?

the dependence betwen luftiheation is it

C. This, that the first part of Sanctification, the beguant of new life, mutt be first had, before God pardons or justificiany: then when God is thus reconci led to the new Convert upon his vow of new life, he gaves him more grace, cualdes and affifts him for that Hate of far Endeation, wherein if he makes good ufe of that grain, he then continues to enjoy this favour and juffification, but if he perform not his vow, proceed not in Chattian holy life, but relipte into wasting acts or habits of fin, then God chargeth again all his former fins upon him, and those prefere iniquities of his, and in them, if he return not again, he flatt die; as appears In I all a the the trightone (ie the fanctified and just the operfor a dept of from his vightenifness and comoutsether part, whis fin that be bath finned, be foul. to 2 11 to e proble of the King, Matth. 18. where Lether had the date yardoned in wheely by his Lord, est for exacting ever feverely from his fellow fervant, is again unpardoned and east into perfin, delivered to the tormestic to be thoughput all that was due unto from ver. 34 what parable Chaft applies to our pre I to which a fee Solk wf fall ny basenly to the dealer was

S. L. a hat a paramulated of the fundament.

and if he be, bow then can his Justification depend on his Sanctification?

C. If he were justified before he were functified in. any kind, then would your reasoning hold; for sure by the same reason that justification might be begun before Repentance, or Resolution of new life, or Convertion to God, it might also be continued to him that repented not, or that returned to his evil way: and therefore without all doubt this kind of Sanctification is precedent in order of nature to Justification, i. c. I must first Believe, Repent, and Return, (all which together is that Faith which is required as the Condition of our being justified, a receiving of the whole Christ, a cordial affent to his Commands as well as Promifes, a giving up the heart to him, a refolution of Obedience, * a pronencis or ... readiness to obey him, the thing without which (faith an ancient Writer) Christ can do none of his Miracles Phote. b. upon our Souls, any more than he could his mighty. works among his unbelieving countrey-men) before God will pardon, (though indeed in respect of time there is no fenfible priority, but Gods pardon and our change go together; at what time foever we rejent, or convert forceely, Cod will have mores, i.e jufich .) A further proof of this, if it be needful, you may take from the Author to the Hebrews, Chap. 10 where ha ving laid, ver. 14. that Christ by his own fuffering per felled for ever them that are fandified, intimating that they must be fin &ifed before he perfell them, he addeth a proof, by which thefe two things are cleared, First, that [to perfed] there fignifies [to forgive fins or to justifie,] secondly, that this doctrine of the Priority of Sanctification is agreeable to the description of the second Covenant, Jer. 31 33. That by perfecting he means justifying or pardoning of fins, 'tis apparent by ver. 17. Their fins and inequities will I remember no mine; which must needs be acknowledged to be that part of the tellimony that belongs to that part of the Propolition to be proved by it [* he but perfect I for ear? (the former part of the Tellimony belonging to the ... lutter part of the Proposition) which may further thus

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Justification, in what

appear : To perfell, in this Author, fignifies to Confecrate to Priefthood, (ch. 2. 10.5.9 & 7.28.) that being applied tous, is a phrase to note Boldness or Liberty to enter into the Holies, ver. 19 that again to pray confidently to God, which ver. 18. is fet to denote Pardon of fin. Which being premised, the second thing also follows, that in Feremy 31. 33 the tenure of the covenant fets Sandification before Juftification; for, faith the Apoltle, he firft faid, I will put my Law into their bearts, and put or write them in their thoughts or minds, which is Preparatory on Gods part to their Sanctification; and then, * after the faying of that, * Alfo I will no more remember their fins, nor their offences. Many other Scripture-evidences might be added to this matter, if it As for those that make Justification to were needful. be before sanctification, I hope and conceive they mean by Sanctification the fanctified state, the actual performance and practice of our vows of new life, and our growth in grace; and by our Justification that first act of pardon, or Reconciliation in God, and then they fay true: but if they mean, that our fins are pardoned before we convert to God, and refolve new life, and that the first grace enabling to do these is a consequent of Gods having pardoned our fins; this is a miltake, which in effect excludes Justification by faith, which is that first grace of Receiving of Christ, and refigning our hearts up to him, and must be in order of nature precedent to our Justification, or else can neither be condition nor Inthrument of it: and besides, this is apt to have an ill influence on Practice, and therefore I thought fit to pre-The issue of all is, that God will not pardon till we in heart reform and amend. He that for faketh, i.e in hearty fincere refolucion abandons, the fins of the Old man, shall bare mercy, and none but be. And then, God will not continue this gracious favour of his, but to those who make use of his affifting grace to persevere in these resolutions of forsaking: so that the Justificati on is ft !! commensurate to the Sanctification, an act of futtincation upon an all of Sanctification, or a refolution of new life; and a continuance of Juftiheation,

fication, upon continuance of the fandified effate.

S. But is not God first reconciled unto us, before he

gives us any grace to fandifie us?

C. So far reconciled he is as to give us Grace, and God reconso far as to make conditional Promises of Salvation; ciled before but not fo as to give pardon or justifie actually : for you be gives know, whom God justifies, those he glorifies, ic. if they pals out of this life in a justified estate, they are certainly glorified; but you cannot imagine that God will glorife any who is not yet fantlified; for without Holinefi no man shall fee the Lard. And therefore you will cafily conclude, that God justifies none who are unfanctified; for if he did, then supposing the person to die in that instant, it mutt follow, either that the unfanctifie! man is glorified, or the justified man not glorified. Any thing ele God may do to the unfanctified man but either fave him, or do somewhat on which faving infallibily follows; and therefore give bim grice he may, but till that grace be received and creasured up in an honest heart, he will never be throughly reconciled to him, i.e. justifie or save him.

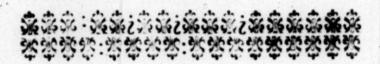
S. I pray then from these Premisses set me down the Order

or Method wfed by Cod in the faving of a finne ..

C. I will It is this. 1. God gives his Son to die for Gods mehim, and fatisfie for his fins; fo rhat though he be a thod in we finner, yet on condition of a new life he may be faved . ving a lin-Then 2, in that death of Christ he strikes with him a New Covenant, a Covenant of Mercy and Grace. Then 3. according to that Covenant he fends his Spirit, and by the Word (and that Spirit annexed to it) he calls the Sinner powerfully to Repentance: if he answer to that call, and awake, and arife, and make his fincere faithful Resolutions of new life; God then 4. justifies, accepts his person, and pardons his sins past: then s. gives. him more grace, affifts him to do, (as before he enabled him to will) i. c. to perform his good Refolutions Then 6. upon continuance in that state, in those Performances, till the hour of death, he gives to him, as to a faithful fervant, a crown of life.

S. The good Lord to thus merciful to me a finner.

Lie God, and give soumany teanks for these Divellions and bill be well of af dio continue you my debtor for the uit particular supromifed me, till fome further time of lespere, and for internat your Traule for fame final time.



LIB. II.

Sat. I. U! Chris Sermon 111

S. TH. tenefal resped by your last Diffeour fe last no: I fatisfied, but saifed my appetite to the more earnest importunate defire of what is yet tehind, and in the next the Mount place of the confideration of Chaift's Sermon in the Mount, which I have beard commended for an abstract of Christian Philosophy, an elevating of his Disciples beyond all other men for the practice of vertue But, I pray solly ded Christ when he preacht it leave the multitude below, and go no to a Mount, a companied with none but Difciples?

Nount?

C. That he went up to the Mount, was to intimate the matter of this Seemon to be the Christian Lizy, 35 you know the Ferry blato was delivered in a Mount, that of Sinui. And that he wo la have no Auditors but Diferfles, it was, I Because the multitude followed him not for Doctrines, but for Cures Chip.4.24,25 and therefore wese not fit Auditors of Precepts 2. Becaufe thefe Precepts ward of an elevated nature, above all that ever any Law giver gave before; and therefore were to be difpense i only to choice Auditors. 3 Because the Heights and Milleries of Christianity are not wont to he abruptly difficulted, but by degrees to them . that have formerly made fome Progrets, (at least have de-I vereithemillyes up to Christs Lectures, entred into his viscol is es to his Diffiples.

What thene are twee out Disciples the men to " the Samuel age and of for well at not thence

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how that the Commands contained in it (hall oblice only the Successors of those Disciples, the Ministers of the

Goffel, and fo all others le freed from that feverity?

C That it was given only to Daciples then, it is Who the acknowledged; but that will be of attitude enough to contain all Christians: for to be a D ferrit of Christ, is to more than fo; for you know Chair of called Difciples, and they followed he form time before he fat them out, or gave them Com unlight to preach &c. before he gave them the Dign to of Apolilis, of which is only the Pathors of the Churchare their Succeffors, fo in D'sciplethip all Christian Proteffors. and therefore you must resolve now once for all, that What is in this Sermon faid to Difciples, all Christians are concerned in indifferently, it is Command and Obleatory to all that follow him, or retain to him

S. You have energed me then to think my felf concerned I mearly in it, as not to have patience to be longer ignorant

of this my duty.

Will you please then to enter upon the sulfance of the Sermon, wherein I can direct my felf fo far as to differn of the Pear the eight Beatitudes to be the first part? I pray low far am titudes.

I concerned in them?

C. So far as that you may refolve your felf obliged All Christian to the belief, 1. That you are no farther a Christian than ans concreyou have in you every one of those Graces to which ned to chem the Bleffeducts is there prefixed. 2. That every one of and for the those Graces hath matter of * prefent B! ffe aufein et fames the word Bleffed in the front denoting a predent condition, abiliracted from that which afterwards expects them 3. That there is affurance of fiture Bleffednets to all those that have attained to those several Gra es.

S I shall remember thefe three Dr ections, and call upon sou to exemplife them in the particular as they come to our hands; and therefore, fort. I pray, give me the fift of

the fe Graces, what it is.

C. Poverty of Spirit. S. What a meant by that?

C. It may possibly fignific a Preparation of Mind or Spirit topair with all worldly wealth, a contentedness

Trag ment

11 00 of Spirit

Heaven,

to live poor and bare in this world; but I rather conceive it fignifies a lowly opinion of ones fell, a thinking my felf the meanest vilett creature, least of Saints, and greatest of sinners, contrary to that spiritual pride of the Church of Laodicea, Tiev. 3.17. which said, she was rich, and encreased with goods, and bad need of nuthing, not knowing that she was wretched, and moserable, and poor, and blind, and naked. This is that infant child-temper that Christ prescribes, so absolute and necessary to a Christian Mu. 12.4. and ch. 18.14. and that in respect of the Humility of such, ch. 19.4. and the Littleness, Luke 9.48 i.e. being mour own conceit (which I conceive is meant here by the platase [in spirits]) the least, and lowest, and meanest and (as children) most impotent, unsufficient of all creatures.

S. What now is the prefint Bleffedness of fuch?

The Prefent bleffedness of it. C. It consists is this. I That this is an amiable and lovely quality; a charm of love amongst men, wherever its met with, whereas on the other side, pride goes hated, and curfed, and abominated by all, drives away servants friends, and all but flatterers. 2. In that this is a seed-plot of all vertue, especially Christian, which thrives best when its rooted deep, i.e. in the humble lowly heart. 3. Because it hath the Promise of Grace, [God greeth grace to the bumble, but on the contrary, resistes the proud 1

The future.

S. What affurance of future Bl. Mednels is there to those

that have this grace?

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C. It is express in these words, [for theirs, or *of them, is the Kingdom of Heaven] which, I conceive, signific primarily, that Christ's Kingdom of grace, the true Christian Church, is made up peculiarly of such: As in the answer of Christ to fohn, Mat. 11.5. (a way of assuring him that he was the Christ) 'tis in the close, * the poor are Exangelized, or wrought on by the preaching of the Gospel; and as Mat. 18 4. He that shall bumble himself as this child, the same shall be greated in the Kingdom of God, i.e. a prime Christian, or Disciple

of Chailt, and chip 19.14. for of fuch (which is a like

phrase parallel to [of them] here) is the hingdoment

. Bije Ties

Services.

Heaven, i.e. the Church, into which he therefore commands them to be permitted to enter by Baptifm, and chides his Disciples for torbidding them. Thus is the Kingdom of Heaven to be interpreted in Scripture in divers places of the New Tellament, which you will be able to observe when you read with care.

S. But bow doth this belong to future bleffed-

ne(5)

C. Thus, that this Kingdom of Grace here is but an inchoation of that of Glory hereafter; and he that lives here the life of an humble Christian, shall there be fure to reign the life of a victorious Saint.

S. What is Mourning?

Of Mourn-

C. Contrition, or godly forrow conceived upon the ing. fenfe of our wants and fins.

S. What wants do you mean?

C. Spiritual wants, 1. Of original immaculate Righteousness, and Holiness, and Purity. 2. Of Strength and Sufficiency to do the duty which we owe to God our Creator, Christ our Redeemer, and the Spirit our Sanctifier.

S. What fins do you mean?

C 1. Our Original depravedness, and proneness of For Sins, our carnal part to all evil. 2. The actual and habitual fins of our unregenerate; And 3. the many flips and falls of our most regenerate life

S. What is the present felicity of these Mourners?

C. That which refults from the fense of this bleffed The prefent temper, there being no condition of foul more wretched felicies of than that of the fenfeless obdurate finner, that being a kind of numnets, and lethargy, and death of foul; and contrariwife, this feeling, and fenfibleness, and forrow for fin, the most vical Quality, (as it is faid of Feeling, that it is the fense of life) an argument that we have some life in us, and so true matter of joy to all that find it in themselves. And therefore it was very well faid of a Father, * Let a Christian mangriere, and then rejoyes moth attithat he doth for Befides, the mourning foul is like the anus & de watered earth, like to prove the more fruitful by that doloregan

S. What is the affinance of future felicity that belonge

the future.

comforted. Christ who hereafter gives, now makes promise of comfort to tuch; the reaping in joy belongs peculiarly to them that sow in tears, and godly for row workers Repeatance to salvation, when all other workers death. And besides, this assurance aniseth from the very nature of Comfort and Refreshment, (by which the joys of heaven are express) of which none are capable but the sad disconsolate. Mourners; nor indeed is Heaven (the vision of God, and revelation of his favour) matter of so much Bliss, as when it comes to those that wanted Comfort, and when it surpes away all tears from their eyes, who went now ming (all the day) all their life long.

of week

in relation to God,

S. Wat in Mecknes? C. A forthers and mildness and quietness of Spirit, expressing refelt in many pissages of our life: 1. In relation to God and then it is a ready willing fubmission to his will, whither to believe what he affirms, be it never to much above my reason; (the captication of the und franding to the a dience of Faith) or to do what he commands, and then 'tis Obedience, or to endure what he fees fit to lay upon us, and then itis Patience, chearfulness in affliction, contentedness with our lot whatto, veritas, contrary to all murmuring & repining. and comity to the Crois, and all refliefs unfarishedness; the being dumb or flent to the Lord, Pfal. 37.7. and refolying with old It; It is the Lord, let him downat Gemeil kim bod All which, Faith, Obedience, Patience, though they be vertues of themselves diffinct from Mee nels fluctly taken, may vet be very firly reduced to that head, infomuch as Meckness moderates that wrath, which would by confequence destroy them 2 In relation to men, whether Superiouss. Equals, or Inferious, It they be our Supersours, then as modelly, and humility, and reverence to all fuch in general, (at least reductively; Meekness being an adjunct and help to those vertues, femoving that which would hinder them:) but it withal they be our to. be Mag thates then our Meek-

To Men; Superiour,

nels confifts in Obedience, active or passive, acting all their legal commands, and submitting (fo far at leaft, as not to make violent refiftance) to the ponishments which they shall inflict upon us, when we disobey their illegal, in quietness of spirit, and not being given to changes; the direct contrary to all speaking evil of dignities, but especially to Sedition and taking up of Aims against them: which of what fort foever it be, though we may flatter our selves that we are only on the defensive part, will bring upon us condemnation, Rom. 13 1. For although it be naturally lawful to defend my life from him that would unjuffly take it away from me, yet if it be the lawful supreme Magistrate that attempts it, I must not defend my felf by affaulting of him, for that is not to defend only, but to offend; and God forbid that, though it were to fave my own life, I (hould lift up my hand against the Lords Aminted It is true, Defensive wars may be possibly lawful at some time, when Offenfire are not; but of Subjects against their Sovereign neither can, because if it be war,it will come under the phrase, Refishing the power, Rom 13.and so be dammable and quite contrary to the Meekness here, and (farther) to all fuch Oath, which in every hingdim are taken by the Subjects to the Supreme Power, as that of Augumee, &c.

S. Wherein doth Meekness towards our Equals con- I puls.

Silt >

a middle nature. If they be our friends, or our enemies, or of friends a middle nature. If they be our friends, then meekness consists, 1. in the not provoking them; for the weath of man worketh not the will of God, Jim. 1. 20. 2. In bearing with their infirmities. 3. In kind, mild, different reproof of them; and 4. In patience and thinkfulness for the like from them again. 5. In submitting one to another in love, every one thinking another better than himself.

S But what if they be our Enemies?

C Then it is the meek mans part to love to do good, and blefs and pray for them; in no wife to recompende Enemies, evil with evil, injury with injury, continuely with continuely.

must

her,

contumely, in no wife to avenge our felves, but to over-

S. What if they be neither our friends nor foes?

C. Then meekness consists in humble, civil, modest behaviour towards them, neither striving and contending for trifles, or trespasses, or contumelies, nor molesting with vexatious suits, nor breaking out into causless anger, proud wrath, as Salomon calls it, rage or sury, nor doing ought that may provoke them to the like.

S. But there is yet another notion of my Equals confidethe injured table, those to whom I have done injury: what is meckness towards them?

C. It confifts in acknowledging the fault, and readinces to make fatisfaction, in going and defiring to be reconciled to fuch a brother, and willingly fubmitting to all honoft means tending to that end.

What is the duty of meckness toward Inferiours?

C. Condescending, kindness, lovingness, neither oppressing nor tyrannizing, nor using imperiousness, nor taking the rod when it may be spared, nor provoking to wrath Servants, Subjects, or Children.

S. Is there any other branch of meekness, which my questions bare not put you in mind of, to communicate to

inc ;

Mecknes of the underflancing

Interiours.

C There is one branch of it scarce toucht yet, the meekness of our understanding in submitting our opinions to those that are placed over us by God: which though it be, in strict speaking, the vertue of humility and obedience, and not the formal clicite act of meekness; yet meekness being ordinarily, and sometimes necessarily, annexed to these acts of those vertues, I shall place them reductively under meckness.

S. What must this Meekness of our understandings to?

C. The properest rules for the defining it will be these. 1. That where, in any matter of Dollrine, the plain word of God interposes it self, there we must most readily yield, without Demurres or Resistance. But 2. if it be matter neither defined, nor pretended to be defined in Scripture, then with each particular man among its, the definitions of the Church wherein we live

In fiveral

must carry it, so far as to require our yielding and fubmiffion ; and with that Church which is to define it (if it come in lawful affembly to be debated) the tradition of the Universal, or opinion of the Primitive Church is to prevail, at least to be hearkned to with great Reverence in that debate; and that which the greater part of fuch a lawful Affembly shall judge to be most agreeable to fuch rule, or (in case there is no light to be fetcht from thence, then) that which they thall of themselves according to the wisdom given them by God agree upon to be most convenient, shall be of force to oblige all inferiors 1. notto express diffent, 2. to obedience But 3. if Scripture be pretended for one party in the debate, and the question be concerning the interpretation of that Scripture, and no light from the Scripture it felf, either by surveying the context or comparing of other places, be to be had for the clearing it, then again the judgment of the Universal, or my particular Church, is to be of great weight with me; fo far as (if it fo command) to inhibit my venting my own opinion either publickly or privately, with defign to gain Profelytes: or if all liberty be absolutely left to all in that particular, then Meekness requires me to enjoy my opinion fo, as that I judge not any other contrary minded.

S But what if the particular Church wherein I was haptized shall fall from its own stedfastness, and by authority, or law, set up that which, if it he not contrary to plain words of Scripture, is set contrary to the Dodrine or Pradice of the Universal Church of the first and purest times, what will Meckness require me to do in that case?

C. Meekness will require me to be very wary in passing such judgment on that Church: but if the light be so clear, and the defection so palpably discernible to all, that I cannot but see and acknowledge it, and in case it be true that I am actually convinced, that the particular Church wherein I live is departed from the Catholick Apostolick Church, then, it being certain that the greater authority must be preferred before the lesser, and that next the Scripture the Catholick Church of the first

and purcit times (especially when the subsequent ages do also accord with that for many hundred years) is the greatest Authority, it follows that Meekness requires my Obedience and Submission to the Catholick Apostolick Church, and not to the particular wherein I live, so far, I mean, as that I am to retain that Catholick, Apostolick, and not this novel, corrupt, not Catholick doctrine: and if for my doing so I fall under persecution of the Ruless of that particular Church, Meekness then requires me patiently to endure it, but in no case to subscribe to, or act any thing which is contrary to this Catholick doctrine.

S. But what if I may not be permitted to live in that particular Church without this submission, or such alling,

what doth the dollrine of Meeknes then advise?

C. If the meaning of your words [may not be permitted to live] be, that they will put me to death, then.
Meckness saith, I must meekly bear the loss of life it self
and so follow Christ. Or if the meaning be, that they
will banish me out of the Kingdom, I must venture my
cause with God, and meekly submit to that punishment
also, and depend on God's Providence for my Preservation in some other. Or if the meaning be, that they
will devest me of my possessions, must or otherwise
punish me, the answer is still clear, because all these are
less than the one loss of life is supposed to be.

S. But what if they shall excommunicate me? bath the dollrine of Aleckness any salve for me then, or any thing

zubich it requires of me?

C. Yes, meekly to lie under that Censure, supposing that I am not excommunicate from the Catholick Apostolick Church of Christ by any such Censure, but rather so much the more firmly united to it by this means. Not am I obliged in this case to seek out some other particular Church, which will receive me into their Communion, out of which this hath ejected me; but to submit to that lot contentedly which God permits to befalme in the discharge of a good Conscience. And in this case, as long as I continue constant to the Doctrice of the Catholick Church, and maintain the inward.

inward Communiou (that of Charity) with all the true Church of God, wherefoever they are, and with all particular Churches (and even with this which hath excommunicated me) fo far as to indifface them with the arms of Christian Charity, to joya even with erroneous Churches fo far as they are not erroneous, i.e. to imbrace all Catholick Truth wherefolver it is, feparating only from the corruptions of it. (and that too only because they will not permit me externally to joyn with them in the Catholick truths a sommunion, unless I will profess to joyn in their corruptions alfo) in this case, I tay, it is no fault of mine if it should to happen, that I live in no external publick communion at all. The true Christian thus paciently abiding the good pleasure of God, ceaseth not to be such, by being cast upon a desart, or other equal Hermitage in the midst of men, and Christians. Though after all this, if there be any purer Church that will receive me, or if any Church equally corrupt will yet give me liberty to joyn with them in the Publick Service of God, without complying or joyning with them (or featung and appearing, to the scandal of others, so to do) in their corruptions, I doubt not but it is lawful for me to affociate with them, unless my particular calling or condition be fuch, as that (by some accident) some sin be confequent to my doing thus, as the forfaking those which I am bound to cleave to, and the like.

S. But robat if the particular evolutions Church of which I am, do not excommunicate or exclude me from her communion, what doth Meekness then presente in respect of that communion?

C. To communicate with her in all but her corruptions. My meaning is this, some other Obligations there are upon every Christian (wherein Meekness interposeth not) which do require me not to depart from any Catholick Apostolick truth or practice, at least not to submit to (or act) the contrary, or to do any thing which is apt to confirm others in so doing, or to lead those that doubt (by my example) to do what they doubt to be unlawful. For in all these particulars, the

Christian law of scandal obliges me, not only not to yield to any schisme from the Catholick Apostolick Church, or other the like corruption, but not to do those things by which I shall be thought by prudent And therefore thus far I must abstain. men to do to. But this caution being given and observed, Meekness then requires me, as far as I may without breach of these Obligations, to communicate with that particular Church, as long as I live in her aims; but permits me also to feek out for some purer Church, if that may conveniently be had for me. Nav, if I am by my calling fitted for it, and can prudently hope to plant (or contribute to the planting) such a pure Apostolick Church, where there is none, or to reconcile and reffore peace between divided members of the Church Catholick, my endeavour to do fo is in this case extremely commendable, and that which God's providence feems to direct me to by what is thus befallen me.

5. But there is one case yet that seems not to have been mentioned; I shall now gather it up as pertinent to my somer questions about the meckness of the understanding, though to those which I have since proposed not altogether so agreeable: and it is this, What if there he on both sides great probabilities, but no demonstration from Christian trinciples, or interposing of the Church universal or particular, which way will Meckness then direct me to propend

or incline ?

C. That which must then direct me is mine own Conscience, to take to that which seems to me most probable; and in that my Meekness hath nothing to do, nor can it oblige me to believe that which I am convinced is not true, nor to disbelieve that which I am convinced is true; but yet before I am thus convinced, Meekness will give me its directions, not to relie too overweeningly on my own judgment, but to compare my self with other men, my Equals, but especially my superiours, & to have great Jealousies of any my own singular opinions, which (being represented to others as judicious as my felf, together with the reasons that have persuated me to them) do not to them prove persuasive; nay.

after I am convinced, Meekness may again move me to hearken to other reasons, that other men judge more prevailing, and, if occasion be, to reverte my former judgment thus paft upon that matter; it being very . reasonable for me (though not to believe what I am not convinced of, yet) to conceive it possible for me not to see those grounds of Conviction which another fees, and fo to be really mittaken, though I think I am not: and then what is thus reasonable to be concluded possible, my Meekness will bid me conclude possible, and having done that, advise me to chuse the safer part, and resolve rather to offend and erre by too much flexibility than too much perverfeness; by meekness, than by felfleve.

S What is the present felicity of the meck man?

C. 1. The very possession of that grace, being of all Themesk others most delightful and comfortable, both as that mans pre that adorns us and fets us out beautiful and lovely in the fent teleny, eyes of others, (and is therefore called the ornament of a meek and quiet fpirit, 1 Pet 3.4.) and as that that affords us most matter of inward comfort. ample, that part of meekness which is opposed to revenge, and confitts in bearing, and not retributing of injuries, this to a spiritual-minded man is matter of infinite delight, 1. In conquering that mad, wild, devilish passion of revenge, getting victory over ones felf, which is the greatest act of valour, the thought of which is con fequently most delightful. 2. In conquering the enemy, of which there is no fuch way as the * fift infwer, which faith the Wife man, turneth arous wrath; and feeding the bungry enemy, which, faith S. Paul, is the inbeaping live coals upon bu head; and that the way that Afchil Metallists use to melt those things that will not be Prometta wrought on by putting of fire under them, which he farther expresses by vercoming evil with good. 3. In conquering or out-stripping all the Jewith and Heathen world, which had never attained to the skill of loving of Amicos enemies, (at the least of thinking it a duty) which is a pe- mernett inculiar pitch of Christianity to which they are elevated inico-fold by Chrift : and the honour of this must needs be a most flimore :

pleafant Tertul.

H 3

pleafant thing. 2. It is matter of prefent felicity to us, in respect of the Tranquillity and Quet it gains us here within our own breafts, a calm from those storms that Pride and Anger and Revenge are wont to raife in us. And 3 in setpect of the quiet peaceable living with others, without firife and debate, without punishments and executions, that are the portion of the feditious, turbulent, disobedient facility. Which is the meaning un feubteally of the Prom 1 on the Pfalmit, the meek the interior the earth, i.e. thall generally have the richell portion of a good things of this life; from whence this place and God hi being taken, though it may be o a frictual tence, by interpreting the accommodit ! Earth for the I of the living, yet undoubtedly it literally not sen, land of Landan, of Judea, which is oft in the Olfand New Tollament called the Earth; and fo then the Promise of secreting te: Earth will be all one with that annexed to the fifth Common Iment, that thy dayer my to long in the land which it. Lord thy God grand thee; i e a professous long life here is ordinarily the mark mans portion, which in that shall compare and observe the ordinary dispensations of Gods Providence, shall find to be most remarkably true, especially if compared with the contrary fate of turbulent feditious perfors. Although fometimes God in his wifdon paint it to be otherwife, for the punishing of a wicked nation (which an have no greater punishment than that of a Civil war, wherein the meck man oft fuffers most, and is survived by the turbulent) or for iche other reason in his a conomy

vicathi cance of futures S. But if this reward belong to the mock in this life, what affect ice of future felicity can be bare, there being no other promise to kim, but that he shall inherit the carth?

C. The temporal reward can now us deprive him of the eternal, but as the temporal contains was to the less attached and to them that obeyed a pleage, of the eternal, to is the earth here areal inheritance below, and a nawn of another above and this is the meek was sudvantage, (above night) other duties;) a double

Cinary

Canaan is thought little enough for him, the fame felicity in a manner attending him which we believe of Adam, if he had not fallen, a life in Paradife, and from thence a transplantation to Heaven. The like we read of them that part with any thing dear to them for Christs fake or in obedience to Christs command, (which I conceive belongs especially to the meek, patient endurer of Christs Cross, and to the liberal-minded man) he thall have abundred fold more in this life, and in the world to come everlafting life; and unless it be here to the meck (or to Godliness in General, 1 Tim. 4.8.) we meet not with any other temporal promife in the New Tellament. And therefore this place here may be refolved very well to be parallel to that other, not only in the hundred fold, or inheritance in this life, but in that addition also of everlasting life after this. Besides other places of Scripture there are that intimate the future reward of the meek, as where it is faid to be in the fight of God of great price; and that if we learn of Christ to be meek, we shall find rest to our souls : and even here the bleffedness in the front, noting present bleffedness, cannot rightly do fo, if there were no future reward also belonging to it, it being a curse, no bleshing, to have our good things, with Diver, or, with the Hypocrite, our reward in this life, and none to expect behind in another.

S. What then is the fourth grace?

C. Hungring and thirfting after Righteoulnels.

S. VI hat is that? And 1. what is meant by Righte-outness?

C. It is of two forts. 1. Inherent, and then inspitted: the inherent, imperfect, proportioned to our date, confifling in the mortifying of fins and luils, and in fome degrees of holy new life; the impact is Christs right-confacts accepted as ours, which is, in place words, the pardon of our fins, and acceptation of our perfons in Christ.

S. 17hat is hungring and thirfling ?

C. You may joyn them both together, and make them one common appeare of both those kinds of Right out

of hungring and thirite ing after restreams ness. Or, if you please you may more distinctly set them thus, that languag is an earnest appetite or desire of food, and here in a spiritual sence is apportioned to the set kind of Rightcousness, that of Gods sanctifying grace, which is as it were bread or food to the soul, of sustain it from perishing eternally and so hungring after rightcousness is an eager, impatient, unsatisfiable desire of grace, of sanctity to the soul, and that desire attended with prayer and importunity to God for the obtaining of it.

S What is the fling after righteoufrefs?

C. Thirsting is a define of some most ture to refresh, and is here apportioned to that second kind of righte-ousness confishing in pardon of sin, which is the refreshing of the panting soul mortally wounded, and so like the Hart in the Pfalmist, longing after the water brooks, to allay the sever consequent to that wound, to quench the slame of a seconding conscience; and so Thirsting after rightenisses is a most earnest desire of pardon, and petitioning for it from God in Christ, and never giving over that importantly, until he be inclined to have mercy

S. V. hat prefint felicity can thou be in the Hunger

and Therit

Tor perfent telects of Such.

e luture.

C. As appetite or flomach to meat is a fign of health in the body; to as this hunger in the foul a vital quality, evidence of fome life of grace in the heart, and in that respect matter of present felicity: whereas on the other fide, the decay of appetite, the no manner of flomach, is a pitious consumptive symptome, and most desperate prognostick; and not caring for grace or pardon, for saccinication or Justification, the most mortal desperate condition in the world.

S VI kat affirmed of Julius happines attends the

Hungring ?

C As much as Gods promife of filling can afford Nay, proportionably to the two parts of the appetite, the state of glory is full matter of fitisfaction to each: there is there perfect holiness without mixture of infirmity creamality, answerable to the hungring after in-

herent

herent righteousness; and there is there perfect final pardon and acquittance from all the guilt and debt of fin, and so the thirst of imputed righteousness is satisfi-So that he that hath no other hunger or thirth but thefe, shall be fure to find fatisfaction, which they that fet their hearts upon carnal worldly objects, hungring after wealth and fecular greatness, lufts, Ge fhall never be able to arrive to, either here or hereafter: fuch acquifitions being here, if attained to, very unfatiffying, the more we have of them, the more we defire to have; and in another world there is no expectation of ought that shall be agreeable to such desires.

S. Il kat is Mercitulness?

C. Abundance of charity, or goodness or benignity: Of mercis there being in the Scripture-ftyle * two words near kin - ארקה to one another, justice and mercifulness ordinarily going and Ton, together; but the latter a much higher degree than the dienos former: the first fignifying that legal charity, that both the law of Nature and Moses require to be performed to our brethren; but the second an abundance or supereminent degree of it: expressions of both which we have, Rom 5 7 under the titles of the righteous man, and the good man.

S VI kerein loth this mercifulness express it felf?

C. In two forts of things especially; I Giving, . lorgiving.

S. In giving of what?

C. Of all forts of things that our abilities and others. In Giving. wants may propose to us: such are, relief to those that are in diffress, ease to those in pain, alms to poor housekeepers, vindication of honest mens reputation when they are flandered; but above all to mens fouls, good counfel, feafonable reproofs, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but especially of temptation, strengthening in the ways of God, and whatfoever may tend to the good of any man.

S. VI hat mean you by forgiving?

C The not avenging of injuries or contumelies, not in Forg. fuffering their trespasses against men, nay, nor fins against vingGod to cool or leffen my charity and mercy to them, but loving and compassionating, and thewing all effects of true Christian mercy (fuch especially as may do them most good) as well to enemies and finners, as to friends.

luc Prelent telicity of the Merciful.

5 What is the prefent felicity that attends this 8:200

C. The prefent delight of having made another man happy, of rescuing a poor soul wrestling with want, Cc. from that preffare, of reprieving him that was, as it were, appointed to dy; this is certainly the most ingenuous pleasure in the world 2. The gloriousness of so doing a kind of God-like act; one of the two things which a Heathen could fay were common to us with God; especially if it be an act of ghoffly mercy, an alms, a dole, a charity to the foul : to refeue a poor finner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not only to fave my life, but others also; this is in a manner to partake of that incommunicable title of Christ, that of Sation; fuch a thing to which (faith . Aiffaile) as to an heroick quality belongs not praise, tut pronouncing bleffed; according to that of S. Paul from our Saviour, it is more bleffed to give than to receis : which supposes that it is a bleffed thing to give.

S What affurance is there of future bleffedness to Such?

C The greatest in the world, from this promise

annext, [they [ball obtain mercy.] Cods punishments are mostly answerable to our fins, he thinks good to give us a fight of our transgressions by the manner of his inflictions, and so he is also pleafed to apportion his rewards to our graces, mercy to the merciful most pe uliarly; by Mercy meaning. 1. Acts of bounty, liberality from God, to wit, tempotal abundance (the common portion of the Almsgiver) and spicioual abundance of grace, of strength in time of tempt trion 2 Mercy in forgiving, pardoning,

not imputing our fias Upon which ground it is, that in the form of prayer which he hath lamfelf prescribed

Pythig.

Pacification.

The future.

us, he annexeth the forgiving of all trespassers against us, to our prayer for forgiveness to our selves, as the condition without which we may not hope for such forgiveness.

S What is purity in heart?

C. The heart fignifies the inner man and especially of purity of the practical part, or principle of action. And the purity of that is of two forts: the first, that which is contrary to pollution; the second, that which is contrary to mixture; as you know water is said to be pure when it is clean, and not mudded and defiled, and wine is said to be pure when it is an and not mudded and defiled, and wine is faid to be pure when it is not mixt. In the first respect it excludes Carnality, in the second Hypocrific.

S. When may a man be faid to be pure in heart in the The first.

firft fence?

Sect. I.

C When not only in the members or instruments of action, but even in the heart, all parts of carnality or worldliness are mortified. As when we neither are guilty of actual uncleanness, nor vet consent to unclean defires; nay, feed not so much as the eye with unlawful objects, or the heart with filthy thoughts: and because there be other pieces of carnality belides, as strife, faction, sedition, Ce. vea, and pride, and the confequents of that; all these must be wrought out of the heart, or elfe we have not attained to this Purity, but are in the Apostles phrase, 1 Cor. 3. 3. still carnal. And so for worldliness (for earth you know will pollute also) when I not only keep my self from acts of injultice and violence, but from defigns of opprefion, nay from covering that which is anothers; and fo likewife for Satanical injections, when I give them no manner of entertainment, but reject them, suffer them not to flay upon the foul, and fo to defile it.

S Weben may Ite faid pure in heart in the fecond The fecond

Sence?

C. When I attain to fincerity; when I favour not my felf in any known fin, double not with God, divide not between him and my own luft, own ends, own interests, between God and Mammon, God and the graife of men, Ge For this is sure a main part of the damning

damning fin of hypocrifie, against which there are so many woes denounced. (not the appearing to others less sinful than we are, for that is not more unpardonable, but less damning than open, profest, avowed, standalous sinning; but) the halising between God and Basi, the not loving and serving God with all our heart, the admitting other rivals with him into our hearts.

S. But is no man to be thought a good Christian that

hath either carnality or hypocrefie in him?

C. None that is either carnal or hypocrite. But the truth is, as long as we live here, & carry this flesh about us, somewhat of carnality there will remain to be daily purged out; and so also some doublings, some reliques of hypocriss; somewhat of my self, my own credit, my own interests still secretly interposing in my godlicit actions. But these (so they be not suffered to reign, to be the chief masters in me, to carry the main of my actions after them) may be reconcileable with a good offate, as human frailties, not walking sins.

S. VI bat is the present felicity that belongs to fuch?

The prefent felicity of the Pure

C. To the first fort of purity belongs 1. that contentment that refults from having overcome and kept under that unruly beaft, the carnal part, and brought it into fome terms of obedience to the spirit. 2. The quiet and rell that proceeds from purity of heart, contrary to the disquiets and burnings that arise from unmastered lutts. 3. The ease of not serving and tending the fleth, to obey it in the lufts thereof 4 The quiet of Confeience, absence from those pangs and gripings that constantly attend the commission of carnal fins. The same may in some measure be affirmed of all the other branches of the first kind of purity. And for the second, as it is opposite to mixture or hypocrifie, the conscience of that is matter of great ferenity of mind, of Christian confidence and boldness towards God and man: when I have no intricacies, Masnders, windings and doublings within me, when I need no difguiles or artifices of deceit, but can venture my felt naked and bare to Gods eye, with a, Proce me, O Lord, and try w. fearch out my reins and my beart; and fo to men,

when

when I fear not the most censorious strict survey, have a treasure of confidence, that I dread not the face of any man, have no pains, no agonies for fear of being deprehended, which the hypocrite is thill subject unto.

S. What is the reward apportioned to purity berc-

alter?

C The Vision of God, which i. none but the pure The future are capable of, and 2. which hath no matter of felicity in it but to fuch.

S. IV by are only the pure capable of the fight of God?

C. Because God is a spirit; and cannot be seen by carnal eyes, till they be cleanfed and purged, and in a manner spiritualized; which though it be not done throughly till another life, yet purity here, such as this life is capable of, is a most proper preparative to it: and therefore is faid to be that without which no man hall fee the Lord; which you know is affirmed of holiness, Heb. 12. 14. which word in that place ing thes the very purity here spoken of.

S. IV by kath the Vision of God no felicit initiat to the

pure?

C. Because a carnal faculty is not pleased with a spiritual object; there must be some agreeableness, before pleasure is to be had, and that pleasure is neceffary to felicity.

S Vibat is meant by Peace-making?

C. The word Peace-makers fignifies no more than of Peace. peaceable-minded men. The notion o' making in Scri- making. pture-phrase belonging to the bent of the soul; as to make a lie, is to be given to lying, to practife that fin, to be fet upon it. So, to do (which is in the Greek, to make.) rightcousness and sin, 1 John 2 29. & 3. 4. notes the full bent and inclination of the foul to either of them. So to make peace, both here, and Jam. 3.18. is to have strong hearty affections to peace.

S. VI berein doth this peaceable affection expres it

C. In many degrees; fome in order to private, fome Many deto publick peace; some to preferve it where it is, some to educe it where it is loit.

S. I I hat degrees of it in order to private peace?

In order to private presce.

C. 1. A command and victory over ones Passions, especially Anger and Covetousness: the former being most apt to disquiet Families, the latter Neighborhoods. The angry man will have no peace with his fervants, children, nay wife and Parents, any that are within the reach of his ordinary converfation: and the covetous man will contend with any near him, that have any thing that he covets. 2. A charitable or favourable opinion of all men, and actions that are capable of candid interpretation, Jealousies in the least societies being the most fatal enemies to peace, and such as foment the least discontents into the mortallest feuds and hatreds. 3. An apertness and clearness of mind, in a friendly debate (with friends or neighbours) of any actions which have past subject to misconstruction, without all concealing of grounds of quarrel; not fuffering them to boyl within, but discreetly requiring an account of all fu h dubious accidents of those who are concerned in them. 4. The refolving against content. ons and litigations in law as much as is possible, being rather content to fuffer any ordinary lofs, than to be engaged in fuch ways of vindication, or righting our felves, and in greater matters referring it to arbitrement of honest neighbours, rather than to bring it to fuit. 5. Expressing a dislike to flatterers, whitperers, and backbiters, and never-fuffering our affections to be altered by any fuch. By thefe you will guess of other degrees alfo.

to publick,

S. Cobat in order to publick peace?

fasting our ambition and covetise on any thing which will not easily be attained without some publick change or innovation. Willing Obedience to the present Government of Church or State. 3. Patience of the Cross, or preparation for that Patience, and resolving never to move a State to get my self from under any pressure. 4. Resolving on the truth of that sacred Dictate, that the faults and impositives of Governours are by God permitted for the purplement of the people; and that

confequently they are to be looked on not in a direct line, only (or chiefly) to censure them, but in order to reflexion on our selves, to observe what in our selves hath fo provoked God to punish us. 5. The not thinking our own opinions in Religion (fuch as are not of Faith) of fuch importance, as either to deny Salvation or Communion to any that differ from us. 6. Modelly and Calmness in disputing 7. Not affixing holiness to opimons, or thinking them the best men that are most of our perswassions. 8. The not defining too many things in Religion. And many others you will judge of by thefe.

S. What to preferve it where it is .

C. 1. Valuing of it according to its true ellimation, to prefer. as that which is in the eyes of men yery amiable, and in ving it the fight of God of great price, and as that which is to where it is; every particular man the fame thing in many respects (of his efface, his reputation, his bodily conveniences, and oft life it felf) which bodily health is in one of those respects only. 2. Considering how insensibly it may be loft and with how great difficulty recovered again, and how near to a Hell this life is without it. 3. Prudent watching over it, and over those that are enemies to peace. 4. Not being eatily provoked, but overcoming strife with mildness, or kindness, the loft answer, &c. and overcoming evil with good 5. Praying constantly to God the Author of Peace for the continuance of this beloved creature of his among us.

S. What to recover it when it is loft ?

C. 1. Humbling our fouls, amending our lives, fearch to Recove ing out those peculiar reigning fins that have made this trong it when bleffing too good for us to enjoy, and fo making our peace with God first. 2. Examining (every man fingle) what I have contributed toward the removing of it, whom I have flandered, &c. and repairing what I have thus done by Confession and Satisfaction 3. By incessint prayer to God fetching it back again.

S. What is the prefent felicity that belongs to fuch?

C. 1. The present rell and peace, the greatest of all felicity of worldly pleasures, and which is (as I said) as health in the Peres-

as wit.

The prefent

the body, the foundation of all other superstructions of temporal joy. 2. The Conscience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the God of Pcace, and like Christ, who came on this errand to this earth of ours, to make peace between the greatest enemies, his Father and the poor sinners soul.

5. VI hat is the reward appointed to Peaceableness here-

after?

C. 1. God's acknowledgment of us, as of those that The future are like him. 2. Pardon of fins, and eternal rest and peace hereaster.

S. To whom doth the last Beatitude belong?

C. To those 1. that are persecuted for righteousness sake, 2. that are revised fally for Christs sake.

S. How do these differ one from the other?

C. Only as a more general word and a r

C. Only as a more general word and a more special. · Persecution fignifies properly and strictly, being purfued, and driven, and hunted as noxious beatts are wont; but in common use noteth whatever calamity or affir-Ction the malice or tyranny of others can lay on us: and Residing is one special kind of it, which is most frequently the true Christians lot, because 1. those that have no ffrength or power to inflict other injuries, have yet these weapons of their malice always in readiness 2. Because they who are not good Christians themfelves, do in their own defence think themselves obliged to defame those that are; their good actions, when they are filent, feeming to reproachful to them, made to reprove their thoughts, Viill 2 14. And so they endeayour by their tongues to revenge themselves upon them; to redeem their reputation by that means.

S But what is meant by the phrases, [for righteous-

nels fake] and [fallly for my fake ?]

C. Those words contain a restraint or limitation of the subject to this purpose; that the Beastingle belongs not to those indefinitely that are persecuted and revised (for many may thus justly suffer as thieres, as murificate, exil doess, tusie bodies, I Pet. a 15 and receive artisty or his standards in that) but to those provisarly

Of Perfecution for righteoufnets take.

· Servis.

Reviling

Christs take

And that either 1. for some that are true Christians. good action wherein their Christianity and the testimony of a good Conscience is concerned; as when men are reviled or perfecuted because they will not either totally forfake and Apollatize from Christ, or in any particular occurrent offend against him (or when some such Christian performance brings this consequent persecution or reproach upon them) Or 2. for some indifferent finless action, which though it be not done in necessary obedience to Christ; yet bringing unjust perfecution or reviling falfly upon them, may, (though in an inferiour degree) belong to this matter: and in that case the perfecution that to falls on them will be thought to be permitted by our wife and good God, and disposed or ordered by him for our Bestitude, i.e. for the benefit of us as Christians; either as a chastisement of our other fins, that we may not be condemned with the world; or as a means of trial whether we will bear it patiently and Christianly.

S. Wherein doth the present felicity of such confust?

C. 1. In having their evil things in this life, that fo The prefent all their good things, their reward, may remain on felicity of arrear, unpaid till another life. 2. In the honour and the perfecus dignity of suffering for Christs sake. 3. In conformity with the ancient Prophets and Champions of God in all ages 4. In the comfort that proceeds from this evidence and demonstration of our being true Christians; for that is the meaning of [yours is the Kingdom of beaven] i. c. the state of Christians, or the true Christian state, It being a Christian Aphorism, that God Chastens every Son, Heb 12. 7. and that the good things that are made good to Christians here, shall be with perfecution, Mar. 10. 30. 5. In this pledge of Gods favour to us, in that we are thought worthy to Suffer Shame for his name 6. In the allurance of a greater Reward hereafter, proportioned to our fufferings here.

S. West is the reward bereafter, apportioned to this? The future

C. A greater degree of glory in Heaven.

S. You told me, at your entring on the Beatitudes, that I was no farther to believ my felf a Christian,

then I (hould find all and every of thefe Graces in me to which thefe Beatitudes are prefixt . This I can without difficulty acknowledge for all the former, (and refolic I am no farther a Christian, than I am poor in spirit, mourning. meek, hungring and thirfting after righteoulnels, merci ful, pure in heart, and peaceable ;) but the laft Sticks with me, and I cannot fo cafily affent to that, that I cannot be a Christian, unless I be perfecuted and reviled : I pray clear that difficulty to me.

How this a token of a true Chris Huan.

C. I shall, by faving these four things to you. 1. That though to be perfecuted is no duty of ours; yet, 1. to bear it patiently, and 2 to rejoyce in it when it befals us, and 3. that it be for righteousness sake, (when it lights upon us.) is our duty, required of all Christians. 2. The very being persecuted, though it be not a duty again, is yet a mark and character of a Chriftian; and the Scripture doth feem to affirm, that no good Christian shall ever be without his part in it, Heb. 12.6, &c. And it will be hard for any to find out one holy man that hath paffed through his whole life without this portion. 3. If it shall not be so general a rule but it be refolved capable of some exception, i.e. if some good Christians be found which are not persecuted, yet still the Preparation of mind for this indurance is neceffary to every Christian. 4. The being persecuted shall contribute much to the increase of our glory, and fo may still be faid necessary respectively (though it should not be affirmed absolutely) to the attaining of that degree of glory: and therefore this is placed after all the reft, as a means of perfecting and confummating the Christian, that as the former seven are necessary to the attaining a crown at all, to this to the having forich a crown, or to many gems in it

of the Or. Beatitudes.

S. littere and thing now which from the order of these der of these Beatitudes you would slank fit to teach me?

> C. Yes, especially two things I That the Grace first named is a general principal Grace, which is the foundation of all the safe. Where that is once feated and planted, all ther if will more eafily and more happily follow Homeist is the feed plot of all, and from thence

it is most proper to proceed, 1. to mourning, or forrow for fin; (the bumble heart is a melting heart) 2. to meekmef and quietness of spirit; (the bumble heart is the next degree to that already) 3 to bungring and this fling after righteoufrefi (the bumble heart will mott impatiently defire both pardon of fin, (that firft kind of inghtemforf.) and grace to fandifie, (that fecond kind of righteoufnef.) 4. to mercifulnefs ; (the bumile heart will be moft ready to give and forgive) 5. to purity of least; (the humble heart is most unreconcileable with all filtbines both of the Refb and first, but especially the latter, of which, pride. a chief particular, is the direct contrary to Humility) 6. to peaceableness; (contention being generally the effect of pride) 7. to perfecution and reviling (Humility, 1. being apt to tempt the proud worldling to revile and perfecute : 2. being fure to work patience of them in the Christian)

S What we the second thing that from the Order you ob-

ferze >

C. The interchangeable mixture of these Graces; one toward God, and another toward Man, thus interweaved, that the first respects God, the next man, the next God again, and to forward till it comes to the lait, which respects God again. For having told you that the first is a general Fundamental grace, as the head to all the reft; it follows that the fecond, that of mourning, must be the first particular, which being fathed particularly on fin, respecteth God, against whom we have finned; then next to that, meekness respecteth our Neighbour especially; and 3. bungring and shirling after righteoufmess, (which is all to be had from God) respecteth God; Mercifulness again respecteth man; Purity in heart, God; l'eaccableness, man; and lattly, Persecution for righteousness sake, and patience of it, as coming from a confideration and belief of Gods provident disposal of all things, respecteth God again. So that you fee the first and the last respecteth our dury towards God; (who is Alpha and Omega, the first and the List) and those between, divided between our Neighbour and God. That so we may refolve, that to God

Lib. II.

God belongs the chief, and first and last of our Love and Obedience; yet so as not to exclude, but require also in its subordination our care of duty and love toward man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. I conceive you have now concluded the explication of the fusi part of this Sermon, Cod give me grace is lay all the

fererals to beart.

What is the Summe of the Second branch or Section in

Sect II. Christian, wust be exemplary.

C. It consists of the four next verses, to wit, ver. 13, 14, 15, 15. and the fumm of them is, the necessity that the graces and vertues of Disciples, or Christians, should be evident and exemplary to others also, i.e. to all Heathens and finners, and all indefinitely which may be attracted by such example. This is enforced by four resemblances: 1. of Salt, which as long as it is falt, hath a quality of feafoning of other things to which it is applied; a. of the Sun, that is apt to illuminate the dark world; 3. of a City on a Hill, which is conspicuous; 4. of a Candle fet in a candleftick, which giveth light to all that are in the boufe. By all which he expresses, that those graces are not to be accounted Christian, which either, 1. do not bring forth fruits, (and foremain but dull habits, uselets possessions) or 2. which are not made exemplary to others.

S. But fure all this belongs to Ministers and men in eminent place only; they are the salt of the earth, and light of

the world ; not to every private Christian.

C. Yes to every private Christian; for such are the Disciples to which Christ here speaks, the same auditors continuing to every part of the Sermon, and so the duty of exemplary lives is in some measure required of every of them, who before were bound to be meek or peaceable, Ce. i.e. (as 'tis apparent, ver 1.) of all those that are entred into the School of Christ: not only Apostles, (whose successors the Governours of the Church now are) for as yet there were none such, (the Apostleship or solemn mission, the instating that autho-

rity on his disciples, which was to continue in their successors, being not yet begun at the time of Christs speaking these words, nor till after his Resurrection, John 20 21. or rather his Ascension, Act. 2 4) but I say, all Disciples, that is, all Christians that undertake to sollow Christ and expect any good by him.

S. What then is the meaning of this necessity that the

Christians graces must be evident and exemplary?

C. Tis this: 1. That a Christian must not content himself in doing what Christ commands, but must also dispose his actions so as may most tend to Gods honour, which consists in bringing in many Disciples unto him; and which ought to be as precious to a Christian as the salvation of his soul. Most contrary to which are the practices of those which professing Religion, commutations those things which even nature it self and sober Heathen reason abhors, (such are circumventing of other men, rebellion, sessition, and many times unclean fins, not to be named, also) and so bring up an evil report upon Christian Religion, defame it in the opinions of men.

2. That he ought to labour the conversion of others, (in charity to them) the extending not inclosing of Gods kingdom.

S. Thu dollrine is clear, and therefore I will detain you

no longer on this Sellion.

What is the fumore of the next Section, which configes of Sect III four verfes more, 17,18,19,20

C. It is in brief the attestation of two great Christian truths.

S What is the full of them?

Which mankind had formerly been obliged, is not destructive of them; Christ now commands nothing that the natural or moral law had forbidden, and likewise forbids nothing that that had commanded. This is affirmed in three forms in this Section. First, verse 17, the came not to destroy the Law and the Prophets, i. e. the doctrine defigned and taught by them; and it would be a very diagerous errour, very noxious to practice, to the doctrine defigned and taught by them.

Sect III Christ di 4 not abo

firm.

tirms with an affeveration, that the least letter or tittle of the Law thall not be destroyed, i. e. lose its obligingrets (tit all be fulfiled, we read; it is,) * till all things
he done, i.e. till the world be at an end, or (which is the
same at the beginning of the Verse, though in other
worlds) till heaven and earth, i.e. this present world,
passavay, or is dissolved. Thirdly, ver. 19. He pronounces clearly, that he that affirms any the least commandment of the Law to be now out-dated, (that not only
breaks them himself, but tea hes others that they are not
obliged to keep them) he shall be called the least in the
Kingdom of Elearen, i.e. shall not be accounted a Chriliian; for to the Kingdom of Flearen frequently signifies
in the Scripture, and (to be the least in it) is a phrase
that signifies being utterly excluded from it

S. Chain the fecand thing?

Die perfict the law & feen by her.

כלה "

Proof of

C. That Christ hath perfected the Law, and fet it higher than any the most studied Doctor did think himfelt obliged by it formerly. And this is affirmed here also by the ophrates lift, acr. 17 I came not to definey the Law lut to per ell it. The Greek word which we render [(a) revielt lis answerable to an Hebrew which fignifies not only to () perform, but to (c) perfect, to fill up, as well as to fulld; and fo is rendred fometimes by one, fornetimes left other. And the Greek it felf is fouled in like manner. When it refers to a word or a proplace, then it is to perform, to feldly . Chron 36. 22. 1 Ma . z. es. In other cases it is to fill up, to complext, to reled. Feelefica 16 and 29 12 and 2 Chron 24. And that it is to in this place, may appear by the a sine Good Fathers, which express it by two fimiles en es. 10 Cifanell I that had fome water in it before, her now is tilled up to the time a Of atidme that is nit! . drawn to fell, the I miss only and Imeaments, with a cool or the life. Fur while the hand of the Pantescens sto co wat in colours to the life, then it same of the day . That except some rightent neb. 1 . Charles at oax and performances, exceed the he are to your and Planer, ic congh in that the that the efficiency and the Dectors among.

among them thought themselves obliged to, or taught others that they were obliged, they shall not pass for Christians here, or prove Saints hereafter. In which words fure he doth not pitch on the name of Scribes and Pharifees, peculiarly as those that were the greatest evacuators of the law by their own hypocritical practices or falle gloffes in some particulars; but the Pharifees as the most exact feet among the Fere, Alls 26.5. and the Scribes as the Doctors of the law, and those that knew better what belonged to it than other men; and both together as those that fate in Alefer chair, i.e. taught there truly (though they practifed not [they fay. but do not]) the doctrine of the Mofaical law in that manner as others were obliged to perform it, Matth. 23.2. This same truth is also farther proved in the remainder of this Chapter, by induction of feveral particulars of the law, first barely set down by Christ, and then with Christs improvement added to them, in this form of speech, but I fay unto you. And though this be no new doctrine, but affirmed diffinctly by most of "Thus Orithe ancient (especially the Greek) writers, before gen against S Auftins time, and thus far acknowledged by all 259 taith of parts, that Christ required more of his Disciples, i. e. of Christs laws Christians now, than the Jews by any clear revelation that they are had been convinced to be necessary before. (which is a direct. in effect as much as I shall defire to have granted :) yet bitter and I have thought good to confirm it yet further to you, all former (because it is the foundation of a great weighty super - Laws. Jultin thructure) by two things; I by one other remarkable Martyr, a place of Scripture, 2. by some reasons which the Fathers have given for the doing of it.

Celfus.l.s.p ALEIT ... Se

to live ac cording to nature is the part of one that hath not vet believed. Irahaus l.4 c.27. Do ninus naturalia legis not diffolyit ted extendit, fed & impleyit, Chrift did not diffolse those parts of the law which were from the Law of nature, but extended them, and also filled them up Where to fill up is more than to extend, and in the notion is fet oppolite to Chrifts words of diffroving the law, "ist 6.50 againsted plentude end extentionen le slaw is the plentude and extention of the former. Again, Superextendi decreta & augeri fubectionim, The laws under Christ are extended above what they were, and our fubic tion increast, And again, a dimplenrespectendentis, dilatantis, that Christ doch fill up extend and dilate the law; and that whole Chapter is wholly spent on that purposes, shewing abundantly what Christ meant by are not fulfilling as that it pulies in our ordinary phrate partormina;

performing the former laws, (though Christ didthat also, but filling it up, encreasing it adding to it. So Clemens nicx Strom-3. hath a great deal of Christs reenewing the law being grown old, a section of not permitting those shings any longer which had been before permitted, but leading his disciples are 7 . 1731 from that prelutory life of nature to those higher myfteries, so A. shenagoras his embattie or mellage to Antoninus and Commodus, oppoles against all the precepts of the Lawyers and Philotophers of all former ages, this one dogma or precept of Chrift, a love your enemies challenging them all to compare with Christ in that one piece of Christianity. So S. Bail on the 15 Plaim; As, faith he, the old faw faith, Thou thalt not kill, fo the Lord (Chrift) So the Author of those Conflictutions which go under Clemens Romanus's name, and are acknowledged to be very ancient, in his 6 Book 6.23 vid.loc. 20 Conflantine the Emperor in Zolimi, 2 calls Christs law, att and in the new discipline; Macarius of a procession, a fpiritual law, opposed to the natural hom, 37-P-442. But most clearly S. Chrysostom, who calls the Sermon on the Mount, and Tares, ac, the top of Philotophy a a anne tues cope a de decent or non, in the New Testament, faith he, there are a many Laws, and of many higher or greater matters Edit, Savil, 1. 3 p 93. To which he applies that of hrift John 15 22 If I had not come, and spoken to themsthey had had no fin; Avbence 'tis clear that 'twas his opinion that tome things were prohibited by Christs coming and speaking, which he that practised before, either had no fin, or was not in so great measure guilty of it. So again, that Christs giving of laws was more a filling up and extending of the old and that this was the reason why hrist medled not with all the precepts of the Decalogue, because faith he, he resolved not a se many to increase all. Aguin, on Mac P. 112 he faith that it was now and we carra a see a featon of greater pre cept. So T.3.p.91. a re me zinte mil zint zinis en wore the ancients and we have not the fame goals proposed to us : and so on, in a most clear place, sie to be entirely transcribed, or inflead of that confulted in the Father. So Theophylat compares Christ with the Law, as the seed on the painting to life, to the ea; or drawing in black and white or first lineaments, p.28.in Fu, and that Christ didnot ... 1 60.44 , to use 1 ... stroy the first draught but rather fill it up. So again, To love friends, faith he, a an imperfecting; a compared to hat to love all is perfect, or an high degree of perfection. Again, that the procepts of the Law are fuch as the agreeable to fuckling, and children, which are dev no entrar, it will be a reproach to men not to have extended, so Occumentus, 1.1. p 186. · we have not now the fame precepts in the New which we had in the Old Tellament : but a a a deeper and bigher apportance for the regulating of mens lives For Jath he,killing was forbidden of old angertailo is forbid e instand to of fivearing, diffinct. Iv. it was not then univertally unlaws ful, but no via fee Christ it is:

" for Christ hath fand But I say anto you I was not at all the sayers a farm day Stail in the fore-cited place, We to the process, fivearing truly is permitted under the Living to be . but under the contact it is unit rially forbidden, i. e for e fund of oather which are there is consistent are here nowedfully prohibited; as for example freezing by other bear content to both & Chrytofform and theo phylact at to among the Line of the 1.1 a contract around to Christi legem involvemental collaboration of the arms at a chart half law is an additioned needlity time sevents to the Law order restor form I de presenta; Amplicanox . tomber brune very similar on Comits or at ser representation. Chail added his

rules of Patience for an help to enlarge and fill up the Law; quod ad justice doctrinam retro defuisset, because that had formerly been wanting to the doctrine of righteousines: nondum enim patientia in terris, quia fides, for patience was not as yet on the earth, because faith was not, i e. Christianity brought that high pitch into the world with it. And after a great deal more, he comforts the law of Moles for the loisof its ceremonies, &c. and tells it, that it hath foundmore in Chrift than it loft. So again, ad Scap.p.91 Harcett perfecta & propria bonitas nostra, This is a goodness perfect and proper rous Christians; Amicos enim di-ligere on nium cit. inimicos folorum Christianorum, 'Tis every mans part to love friends, only the Christians to love enemies. Again 4-cont. Marc p 524. (Pamel.ed.) Christus Dei creatoris præcepta supplendo & conservavit & auxit. Christ pre-served and encreased the Laws of God the Creator by filling them up. So again 1.de pudicitia; Legemiiltumus, icilicet in his que de nunc novo l'estamento introducto ctiam cumulatiore pracepto prohibentur: pro Non Morchaberis qui viderit occ. Some things in the New Testament are prohibited by an higher precept in stead of (Thou shalt not commit adultery) (He that looketh, &c.) So S. Jerome on Mat, concerning oaths; Hoc quati parvulis concellum. This was allowed before or permitted to the Jews, as to little ones; Evangelica autem veritas non recipit, The Goffel-truth doth not permit it So S Auft. 1.4,p:1109.deSerm in monte Lt Where having propoted a double fence of fulfilling the Law, he infifts only on the latter, viz. that Chrift fulfilled the Law by adding, quod minus habet, what was deficient, & lic perficiendo confirmaverit and fo by perfecting confirmed it: dum enim frunt que adduntur, multo magis frunt illa, que permiffa funt ad ine choationem, for while those things are done which are added, those things are much more done whichwere permitted for their initial flate. Then upon that verfe, (Unlefs your righteouthels exceed,&c.) he explains it thus, Niti non folum ca que inchoant homines impleveritis, fed ctiam ifta que a me adduntur, qui non veni folvere fed adimplere, Unless you fulfil not only those things which men perform in that initial flate, but also thosewhich are addedby me, who came not to loofe but to fulfil. you shall not enter into the kingdom of Heaven. And again on that pallage. He that shall do and teach these least Commandments, shall be called great, 't is not, faith he, to be understood, fecunditm illa minima, fed fecundum ea qua dicturus fum, according to those least things under the I av , but to the least of those precepts which thrift meant to deliver them. Que funt autem ifta ? and what are they? faith he and aniwers, it abundet juftera. that your rightcourners exceed &c. There few may fuffice to give fome fight of the icace of antiquity in this point.

S What is that vemarkable place of Scripting

C. In the first Epittle of S. John, chap, 1.v s prefaced and brought in with more magnificent ceremony than any one passage of Scripture. That which was in the teginning, Cc. ver. 1. That which we have seen and heard, Cc. ver. 3. and, These things write swe, ver. 4. This then is the message, ver 5. All which have remarkable characters set upon that which tollows, thewing is to be the summ of the whole Gospel, or colline of Christ; and it is this, [That God a light, and in him is 20 dukness at all,] ver 5. Which words so ushired in, you will easily believe have somewhat more in them.

than at the first found, taken alone, they would feem to have, and this fure it is; that now under the Gospel, Chrift, this light, appears without any mixture of darkness Light is the flate and doctrine of Christianity;darkness, of fin and imperfection, and fuch as was before among Tew and Heathens, (which is referred to by the phrase, if we walk in darkness, ver. 6. i e. live like fews or Heathens:) and therefore to be light without all mixture of darkness, is to be perfect without all mixture either of fin or of imperfection; which you will not think fit to affirm of God, (or Christ under the Gospel) in respect to himselt; (for that were to conceive that he had not been so before) but in respect of his Law and Commandments, the rules of mens lives, that they had before some indulgence for some fins, and where they had not fo, yet that they had some mixture of imperfection, but now they have none; they had before foma vacuities in them, which now are filled up by Christ.

S. What reasons do the Fathers give for thu?

C. These especially: Because 1. Christ under the Grounds of Gospel gives either higher or plainer promises than he did before; the Promises of cternal life are now as clear as those of a temporal Cansan had been before to the few. 2. Because he gives more grace now to perform them than before he had done. The Law given by Mofes was a carnal law, 1. e. weak, not accompanied with thrength to perform what it requires; but the Gospel of Christ is the administration of the spirit, 1. e. a means to administer the spirit to our hearts, to enable us to do what he commands us to do: and then, as the Father faid, Lord give me itrength to do what thou command of and command what thou he set; If so Christ threngthens me, I am surely able to do all things, having that sufficiency from God.

the lightness of the Christians burst then constitutes.

S. It this be true, that Christ now requires more than under Nature or Moses had been showedly required, at least sally rescaled to be required; have then as our Chaistian bustion higher than the fewark some ly was to these things it is be user wather.

C. It is made lighter by Child in taking off that

unprofitable burthen of Ceremonies, that had nothing good in them, and yet were formerly laid on the Jew : lighter again inrespect of the greater Revelations, and effusion of Grace, now under Christ, than was allowed before, the encreasing of which above the proportion of the burthen, is consequently (in effect) the leffening of the burthen. Which two things being supposed, the adding of these Verfellions to the Law, (which are all of things gainful, and profitable, and before (even by those that either were not, or thought not themselves obliged by them) acknowledged to be more excellent and more honourable than the other) will not in any reation be counted the increase of a burthen, (for no man will be thought oppreffed by that he gains by) but the grinful yoke will be a light one, though it be a yoke, Mat. 11 30. And 2. as long as he gives thrength, his Commandments, whatever they are, cannot be grieving.

S But fure it were not difficult to find in the Old Teffament, the fame or equivalent commands to every of those that follow here; how then can Corift be faid to have im-

proved them?

C. Some glimmerings perhaps of this light there were The glime before, as Capel under the Law : but thefe either 1. not merm, of univerfally commanded to all under threat of eternal this light in punishment, but only recommended to them that will the old flament. do that which is best, and fo fee good days, &c. or, a not to expresly revealed to them as that they might know themselves thus obliged. And yet if any will contend, and thew as univerfal plain obliging Precepts there as here, I shall be glad to see them, and not contend with him, to he will bring the Jews up to us, and not us down to the Jews : for that is the only danger, which I have all this while used all this dil gince to prevent.

S' One question more I shall trouble you with in this mat te , we'est or thef fure additions of Chaff in the reft of the chapter may not be refolved to be only Countels of perfection, which to do, is to do better, and not Commands, which Christs fumetoda, is afin.

c. The following superadditions are all Commands. Commands and not Counfels only; Christ delivering thefe now in all.

the Old Te-

peradditi-

in the same manner as Moses did that other befre; Christ in a Mount, as he in a Mount; his saying [1say unto you] a form of Command, as that phrase [God spake shest words and said] a form of it, Exodus 20. and the breach of these new sayings threatned with judgment and hell fire, and imprisonment irreversible, and casting into hell, &c. in the ensuing words. All which significant them sins which must be accounted for sadly by a Christian, and not only failings, or falling short of perfection.

S. How many forts of thefe new Commandments are

there in this enfuing Chapter?

Six forts of them.

C. Six, 1 Concerning Killing, 2. Adultery, 3. Divorce, 4. Perjury, 5. Retaliation, 6. Loving of Neighbours. In each of which Christ to thew that he came not to destroy but to fill up, or perfect, the Law, first rehearses the old law, and thereby confirms it, and then annexeth his new law to it.

Sea. IV.

S. That we may with understanding proceed to this matter, I must si it desire you to tell me what is meant by this phrase in the front of the first of these, [Ye have heard that

it was faid by them of old time.]

the flyle of the old Command ments.

C. [Telave heard] fignifies you have been taught, and that out of the Word of God or books of Alifer: [faid by them of old time] Gems to be ill translated, and therefore is mended in the margents of our Bibles [to them Tie to the Jews your Ancestors. And that this is a denotation of the Law of the Decalogue given to them, I sal. 20. you will have little reason to doubt, if you observe that the threeseverals to which these words are prefixt, (being omitted in the reft, in tome part) are three diffinet Commandments of the Decalogue, Theu (halt not kill, Thou halt not commit adultery, Thou halt not for fwear the felf, or take Code name in tain, (as anon you shall see.) As for the other three, of dirace, of etaliation, of loving neighbours, and hating enmis which have not that entire form or phrase prefixt, but some other different from it, they are not commands of the Mofaical law, but Permissions or indulgences allev ... the Jews, but now . c. alled and den ed Christians.

S. The first of these being the fixth of the law, I must first Sect. V. defire you to explain unto me, and tell me what was forbid- Of killing. den by it under the Law.

C. The first and principal thing is the shedding of mans bloud, by way of killing, or taking away his life, God only, who gave us life, having power to take it a-

way again.

S. What then is to be thought of the Magifrates taking away the life of a capital offender? Is not that forbidden by

that law?

C. God having fole power over the life of man, may without doubt take it away by what way he pleafeth, either immediately by himself, or by any man whom he appoints to execute his will. Thus you know might Abrabam kill his Son, when God bid him; because though Abraham had not power over his fons life, yet God had: and this bidding Abraham kill him, is not any thing contrary to this law, which only forbids man to doit, but doth not forbid God. In the like manner, God having, Gen. 9 6. commanded the murtherers bloud Of the to be (hed by man, and thereby enflated the power of the fword the fword on the Magistrate, (who, by whomsoever he should be supposed to be chosen to be Magistrate, by God, or the people, haththat power of the Sword given him immediately from God, the People having not fingly this power over their own lives, and therefore not able to give it any other) not only permits him and makes it lawful for him thus to punish malefactors, but also commands and requires him so to do, as his Minifter to execute wrath, Rom. 13. And fo the word [Thou] in the Commandment must here be resolved to signifie the man of himself, without Power or Commission from God; which yet he that hath it must exercise justly, according to the laws of God and man, or else he breaks the Commandment also, this Commission being not given to him absolutely and arbitrarily to use as he lift, but according to defined rules in the Scripture [He that sheds mans bloud, &c.] (which was given not to the Jews, but to all the fons of Noah) and according to the laws of every nation, which being made by the supreme Power

power (who by the ordinance of God bears the fword, Rom. 13.4) may afterwards be justly executed by such subordinate Magistrates as are sent by him for the punishment of evil doers, and the praise of them that do well, 1 Pet. 2.14.

of Self-

S. May not a man in any cafe kill bimfelf ?

C. He may not, having no more power over his own life than any other mans; and how gainful foever death may feem to any, yet is he to submit to God's Providence, and to wait, though it be in the most miserable, painful wearisome life, till God please to give him manumission and deliverance out of it.

S. What is to be faid of Sampson, who killed so many by pulling away the pillars, and involved bumself in the same

destruttion ?

In Sampion.

C. He was a Judge in Ifrael; and fuch in those days (and particularly him) did God ordinarily move by his spirit to do some extraordinary things; and it is to be imagined, that God incited him to do this; or if he did not, he were not to be excused in it.

S What is to be faid of those that rather than they would offer to Idols in the Primitive Church, did kill shemselves, and remain still upon record for Mar-

tvrs ?

In formePris

C. If the same could be affirmed of them which was conceived of Sampson that God incited them to do this, they should by this be justified also: but having under the Gospel no authority to justifie such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their love of God, and fear that they should be polluted by Idols, was the cause of; and so though it might as a frailty be pardoned by Gods mercy in Christ, yet sure this killing themselves was not it that made them Martyrs, but that great Love of God, and resolving against idolatrous worthip, which testified it self in that killing themselves for that cause. This it was that made them pass for Martyrs, and that other incident sault of theirs was not in that case thought so great, as to devest or rob them of that honour.

S. What is meant by that with fillows the mention

of the old Commandment in this place, [Whofoever shall

kill shall be in danger of judgment?]

C. The word rendred [the judgment] fignifies a The punishing Court of Judicature, or affizes of Judges, who fate in Murther. the gates of every City, and had cognizance of all greater causes, Deut 16.18. and particularly of that of Homicides. Exod. 21 12 Levit 24.17. Deut. 19.11, 12. The Number of these Judges was ordinarily twenty three: and so though it be not annext, Exod. 20. to that Commandment, yet from the body of the Mosaick Law, Christ concludes, that against killing the sentence of death by the fword (for that was the punishment peculiar to that Court) was to be expected.

S. But was nothing elfe forbidden in the Late by that

Commandment but killing?

C. That was the prime especial matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maining any mans body. 2. Wounding him, which may possibly endanger his life.

3. Entring into, or accepting, or offering of Duels, of Duels. wherein I may kill, or be killed, in which case, which foever it prove, I am guilty of murther. Nay, if by the equality of fortune both come fafely off, yet the voluntary putting my felf on that hazard, is guilt enough for a whole ages repentance and humiliation; to confider what had become of me, if without repentance I had thus faln a murtherer of my felf and my fellow Christian alfo.

S. May no injury or affront be accounted sufficient to

provike me to offer (or challenge to) a Duel.

C. None imaginable : for that injury, whatever it is, if it be a real one, of a confiderable nature, will be ca- The utter unlawful pable of legal fatisfaction, and that must content me; neis thereof private revenge being wholly prohibited by Christ. Or if it be such that the law allows no satisfaction for, that is an argument that it is light and unconfiderable; and then fure the life of another man, and the danger of my own will le in unproportionable fatisfaction for

S. Well, but if another fend me a challenge, may not I accept of it? especially when I shall be defamed for a coward

st I do not?

C. Certainly I may not; the law against killing restrains me. And for that excuse of Honour, 1. It is most unreasonable that the Obedience to God's commands should be an infamous thing. And then 2, if so impious a custom hath prevailed. I must vet resolve to part with Reputation, or any thing, rather than with my Obedience to God. Nav 3. you may observe that there are two forts of Cowardife, much differing the one from another; the one proceeding from fear of being beaten or killed, the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deal of the second of these, and will certainly have as much of it as he hath either of good Nature or Religion; and that will restrain Duels as much as the other. And might this but país, as fure it deserves, for an honourable and creditable thing, the fear of the other kind of discredit would work little upon us. For the world is now generally grown so wife, that a man may without any dishonour fear being killed or hurt; and even to run away from fuch dangers, being very imminent, is creditable enough. The unluckiness of it is, that the other honelt kind of fear, that of hurting or killing another, is become the only infamous thing, the only cowardife that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preferving of his Reputation shall venture to disobey God. is fure the greatest Coward in the world, he is more fearful of difgrace and ignorance in this world, than any pious man is of violating the Laws of natural reason, of offending God, or of incurring the flames of eternal Hell.

S. But what am I to do in cafe a challenge be fent or of-

C. I am, first, in conscience toward God, to deny it, whatever the consequents may be: secondly, to offer a full Satisfaction for any either real or supposed injury done by me, which hath first provoked the challenger: thirdly,

thirdly, as prudently as I can, to fignifie (and by my actions tellifie the truth of that) that it is not the fear of dying, but of killing, not cowardite, but duty, which restrains me from this forbidden way of satisfying his defire.

S. But what if all this will not fatisfie bim, but be will Rill thirft my blood, and accept of no other fattifaction, but affault me, and force me either to deliver up my own life, or

try the uncertainty of a Ducl?

C. The utmost that in this extream case can be lawful, I shall define to you by setting before you an exam ple which I have met with. Two persons of Quality lawful in meeting in a publick place, the one passed an affront up- this matter. on the other; the other bare it patiently in that Prefence, but after fent him a Challenge: he fent him a meek return of an acknowledgment of his fault, and readiness to give him any other fatisfaction that should be thought on to wive off the injury: the other will not accept any other: he keeps his Chamber, and for a long time useth all care not to meet him in any pla e which would be seasonable for fighting, and still offers tender of satisfaction. At length it falls out that they meet in a place where this could not be avoided. The Challenger fets upon him: the other draws in his own defence, wounds him lightly; having done so, defires again that this may end the quarrel, or offers any other fatisfaction: the Challenger will not confent, affaults again, is killed; and so the Tragedy concluded with loss of the chief Allors life. That the surviver did any thing (except the first affront) unlawful in all this (all circumitances confidered) I cannot affirm; no man being bound to spare that other mans life which he cannot spare without parting with his own. I conceive this may fatisfie the utmost of your scraples in this matter, if I tell you, that this case taken with all the circumstances is the only one I can give you wherein one of the two Duellers may be innocent. And you will be apt to deceive your felf, if you feek to find out other cases, and think to justifie them by this.

S. But is there mething elfe reducible to the probibition of murther C. Yes

Opprefion.

C. Yes, fourthly, Oppression of the poor, and not giving relief to those that are in extreme distress, according to that of the son of Sinach, The poor mans bread (either that which he hath, or that which in extreme want he craves of thee) is his life, and be that deprives him of it is a murtherer. Fitthly, the beginnings of this sin in the heart, not yet breaking forth into action, as malioe, batted, ineditating of revenge, withing mischief, curling, &c. All these are reducible to this Commandment, as it was given in the Law

S. Is there any thing yet thus reducible?

OF NAT.

C One thing more there is, and that is War, the confi deration of which is full of great difficulties. For though all unjust War be simply forbidden under this fixth Command of the Law, and it be evident enough that some wars are unjust, as that of Subjects seditiously raifed against the Supreme power in any State, that of one Prince or Nation invading another for the enlarging of their Dominion or Territories, Seand though indeed there be but few wars but fin against this Commandment, and in those few that do not, yet there be many actors in them, Auxiliaries, flipendaries, Ge. which have no lawful calling to take part in that trade of killing men, (for to, only have they that do it in obedience to their lawful Magiffrate :) yet fill it is apparent that fome war is lawful, as that which hath had Gods exprefs command, and that which is for the repreffing of Seditions and Rebellions, and betwirt Nation and Nation, for the nitt defence of themselves, and the repelling of violence. But this laft head of wars being that wherein the greatest difficulties lie, will not be fo proper for this place as for another which we shall meet with, that of not relifting of ettl, ver. 39. And therefore to that place we shall refer it; as also that of Private war, or fighting in case of affault.

ful.

S. I hall then count of that debt, and not require pay ment to that time cometh, but proceed to demand,

What Christ hath added to this letter of the Molaick Law this explained.

or in mode.

C It had answer den these words, [Bus I fay

unto you, that wbafoever is angry with his brother without a cause, Cc.] to the end of that verse. Wherein there be three things forbidden by Chrift. First, Causeless or immoderate anger, going no farther than the Breaft. Secondly, the breaking out of this anger into the tongue, but somewhat moderately: [Whosoever (hall fay, Racha. Thirdly, a more violent railing, or affaulting him with that fword of the tongue that anger hath unsheathed: [Cobosoever shall say, Thou Fool.

S. What do you mean by the first of thefe?

C. That Anger which is either without any, or upon light cause, or, being upon any the justest and weightiest cause, exceeds the degree and proportion due to it: and this again in either kind aggravated by the duration and continuance of it. And the Greek word here weed is a denotation of every of thefe.

S. For the understanding of this, I defire first to know, whether any anger be just or no in restell of the cause; and

if fo, what.

C. Saint Pauls advice of being angry and not finning, though it refer there peculiarly to the not continuing or lafting of wrath, [Let not the Sun go down on thy wrath] doth yet imply, that some wrath may be lawful in respect of the cause; for otherwise the Non-continuance Causes of of it would not justifie it from fin. The most justifiable anger. causes of Anger are, 1. When it proceeds from forrow that God is provoked; anger conceived for Gods fake, Mark 3.5. without reflexion on our felves 2. When it is conceived for vertues fake, to fee that neglected, despised, and the rules of it violated. 3. When for other mens fake; still without reflexion on our felves or any interest of ours. And each of these not in light trivial matters neither, but in matters of weight: and fo the causeless anger is that which arises upon slight, or no caules, or thole wherein our own interests are concerned: which though they may be causes, are not juitifiable causes of anger in us.

S. Having this direction from you to understand causeles anger, I (hall cafily answer my felf for the other

immode. rate.

Lailing anger.

In danger

of Judge. ment.

Prov.21.24.

two circumstances which make it fit for Christ to probi lite it: As first, When it is immoderate and exceeds the degree and proportion due to it, which I confess may be done even when the cause is just, and secondly, When it continues beyond the length of a transient passion; when, as the Apofle faith, the Sun is permitted to go down upon our wrath. But I pray, what is meant by that thrase which is by Christ here repeated, and again applied to this cauftef anger, as before to killing, [shall le in danger of the Judgment?] Sure it is not that be thinks it fit that every Christian that thus offends [bould by the Magistrate le put to death, as even now you interpresed those words

C. The meaning is, that the wrathful man in another world shall be subject to punishment as the murtherer is here: i.e. that wrathfulness being so contrary to that mechnels, patience, humility, required now by Chrift, and being as Solomon intimates, an effect of pride and haughtiness, is to be accounted of as an unchristian fin; which unless it be mortified here by the grace of Christ, will cost us dear in another world; though not for dear as the second and third mentioned in this verse. The parafliment of that Court of Judicature being the fword, or beheading; which, though it be heavy enough, is not yet to great as the two other which are after named.

S. This of caustess anger being thus clearly forbidden by Crift, and yet that that even good Christians are fo subjett to fall into; what weams will you direct me to, to mon tife er fut due 11 ?

Vean to inhaue an-

C. Fuft, a Conviction of the danger and fin of it; not flattering our selves that either it is no fin, or such is with our ordinary frailties thall have its pardon of. courfe. But 1. fuch as lieth here under a heavy penalty p. 111 ularly denounced against it by Christ. And 2 that which is most directly opposite to those graces of humihty, meckness, patience, peaceabl ness, bearing with one another, and forgiving one another, To which is required most strictly by Christ of his Disciples, i e of all Christian followers of him Secondly, a confide-

tation of the unreasonableness of that fin, which is, 1. very unjust, being causless or immoderate: 3. very much against what I would have done to me either by my brother, (it being a very painful, uneafie thing to be under anothers wrath, especially when ill words or blows are joyned with it, and that which no body would be under, if he could help it) or by God himfeit (whom I fo oft displease, and would be forry if he thould be wroth with me, even when juffly he might) Thirdly, the labouring against that bitter root of pride in my heart, of which this is so necessary and infallible an attendant. Fourthly, the reflexion upon my felf, if it were possible in time of that passion, or else immediately after, when I come to my felf again out of that drunkenness of foul, and confidering how ill favor d a hateful thing it is; how like a Tiger, a Bear, or any the furioufest Beast, rather than a man, it makes him; what a deforming of me it is, putting me out of all that po fture of civility that in time of fobriety I chuse to appear in; yea, and what a painful agony it was when I was under it Fifthly, the confidering how at fuch time we are out of our own power, and so apt to fall into those oaths, acts of fury, indiscretions, revealing of ferrets, difadvantageous expressions, Ce. in a few such minutes, which a whole age of repentance will not repair again Sixthly, a foler vow or refolution never to permit my felf to fall into fo convenient and dangerous a fin; that when I find it a coming upon me, I may reftrain it by remembring that this was it that I thought fit to yow against. Seventhly, a watching over my felf continually, that I be not taken unawares. Eighthly, abitaining carefully from the leaft indulgence to any beginnings of it; it being eafier to keep from any first degree of it, than yielding to that, to restrain the farther and higher degrees. Ninthly, avoiding temptations and provocations as much as I can, and so the company of those wno are subject to that fin, or the employments and converfations which incline me to ir. Tenthly, labouring with God-in prayer for grace to morthe this in me. Eleventhly, diverting (in time of temptation)

tation) with some particular repeated ejaculations to God to suppress at that time any such exorbitant af fection in me. Many other conducible means you will be able to fuggeft to your felf.

S. What w the second thing here forbidden?

In the tengue lay ing Racha. Thus Miperva in Hamer.H.i. when the forbids A. chilles ftri king Agamannon (i'AA' #34 Any leise. בניסוש לבוונן itare seei) gives him leave to reand give him contu-

C Saying to his Brother, Racha, I i.e. when anger breaks into * contumelious speeches; such are the calling him empty, despicable, witless fellow; for the word Racha is an Hebrew word, and fignifies vain or This, though not the highest kind of contumely, is yet greater than the former, and therefore is here expressed by the punishment apportioned to it. greater than the former, as much as itoning is a forer death than beheading; for that is the meaning of [he (hall be in danger of the council :] the Council fignifying the Sanbedrin, or the Supreme and great Senate, where the ordinary punishment was stoning. And so proachhim, the meaning is, this is a greater fin, and fo to expect a greater punishment than the former.

melious words: 'ANA' in imon periodim. Which the is the pitch of Christis

divine precipes here, above that of the Heathen Goddets.

Thou fool.

S. What is the third thing forbidden by

C. Saying, Thou fool,] ie when wrath breaks out in . to most virulent railings, all forts of which are here intimated by this one word; and this being a greater fin or aggravation of caullels anger than the former, is here described by the third kind of punishment: Which though it were not in any legal Court of Judicature, was yet well enough known among the Jews; not under the name of Hell fire, (as we render it by a miltake, because those torments in Hell are in other places described by "I these) but of the valley of Himmon. The meaning of which is this; without the City of Jerusalem, in the valley of Hinnom, there was a place where the lews fometime, in imication of the Phanicians, uled a mott cruel, barbarous kind of rites, burnt children alive, put ring their in hollow brazen veffels, and fo by little and

> little scalding them to death; where because the children could not chuse but how! hideously, they had Timbrels

Hell fire.

perpetually founding to drown that cry, and the fore it was called Topbet, (from a word fignifying timbrels) D'DD and is described by the Prophets of the Old settament. This punithment taking denomination from the place. that valley of Hinnom, is called here in Greek by a word gara. little differing in found from the Hebrew, and that word in the New Teltament, and ordinarily in facred Writers, Greek and Latin, yea, in the ancient 'Hebrew writings, Din '1 is fet to fignifie Hell fire; because this was the best image or expression of those torments conceived there, that their knowledge or experience could repretent to them And so is here fitly made use of to express the greatest fin in this kind, by the greatest punishment that they could understand. For indeed above the Sword and Ston ing, there was no punithment in use in the lewith Courts of Judicature, (the burning among them being not that which is in use among us foractimes, of burning alive but the thrutting of an Iron red bot into their bowels, which made a quick dispatch of them) and therefore to ascend to the description of a third superlative degree of fin, our Saviour thinks fit to use that mention of the punishments in the valley of Hinnum.

S. You have by this plenteons diffeour from this word precented my doubt, which would have been, whether the laft only of thefe fins, and not the two former, make a Christian liable to Hell fire for now I perceive the thing meant by that words that corture in the valley of Hinnoin And this used to express third greater degree of punishment in another world answerable to that third degree of fin, and that nothing elfe is to be collected from it.

I fhall only troubleyou with one foruple in this matter, and that is, whether all kind of calling Racha or Fool, i e all contumelious freaking, of agreater or leffer degree, to juch stcontime. a fin, punishable in a Chriftian in another world.

C. Ithall answer you, 1. By interposing one Cantion observable in these words: It is not all using of those or the like words which here is fet down under that fad Character, but that which is the effect and improvement of causless immoderate anger, for you see they are here fet as higher degrees of that. And therefore fecondly

hous focaka

ration) with fore particular repeated ejaculations to God to suppress at that time any furh exorbitant at faction in me Many other conducible means you will be able to fur the to your felt.

5 Phas withe found thing here forbidden

Section. Same tobis Broth , Richa, Le when anger rengue lay breaks into 'contumelious speech so such are the calmic Flacha Their Att ing him empty. defpicable, wide follow, for the 211 1 4 4 112 word Wachs wan Hebrew word, and figuit, vising the many II. when the enter This, though not the high it kind of contutoutures A. mele, is not greater than the former, and therefore is . balles fire here extraded by the punithment apportioned to relong agagreater than the former, as much as florang as defore. memme death than beheading a for that is the meaning of I be A. 1618 A that to in danger of the council the consent figure -1 ... 100 ing the Sanbedren, or the Supreme a defreat Schate, cives him where the ordinary punithment was thomag. And for leave to re proaching the maning is, this is a great how and fo to expect a and give greater punishment than the formes him contumelion words " A State more per profess, shich so sthe prich of Christ.

S What is the third thing for the

Thou tool C. Saring, Thou fool, Tie when a challe absout in

is me precept shere, above that of the Heathen Goddel.

to most visulent railing and forth of which are here in timated by this one works and a selected for or aggravation of caulity ange shall the former is here described by the third kind of punishment. While is chough rewere not in a.m. legal Court of Indicatale, was vet well enough known among the Jews not under the name of Hell for, (as we render it by a mittake, becaute those terments in Holans in other places described he י הנום (hate) but of the sales of thinner. The meaning of which is the without the City of ferufalem, in the calle, of Hinnom, there was a place where the leas few time, in mication of the Pherician, used a most cruel harbarous kind of rites, burnt children alive, pue cing thorm hollow brazen veffels, and fo by but and httle to large them to death where because the children

and at chase but have had and the had Timbe b

stell face.

Sect. V.

perpetually founding to drown that cry, in faberefore it was called Toph 1. (from a worst night a g 710 %) mais defended by the Propacts of the Chi Tellement. this punithment taking denomination to a standard that calles of Hinnord, wealled here in Concerbing the little differing in found from the Hebrew, and the war ! in the New Tellament, and ordinarily infacted Williams Greek and Latin, yea, in the ancient Hick www.sings. ain is let to fignite Hell pie, because this was to betfunt ? or expection of their tomore come vet il to, they chetr knowledge or experi account frepret account for And fo is here fitly in ide use of to express the mi in this kind, by the greatest punishment chart as could underthin f. I or indeed above the Sword and a second and there was no punishment of use in the beather of of ludicature, (the business among them to be no one which is in til, among its four times of henting a sbut the thruthest of an Loured but never to the at which mist, coinck diffrarch of them 12 standon to ational to the definition of a tant I function of a of the, our Savious thanks he so uter that mention of the punther bes in the ratios of Plane

send a six but it, which we the send a reposition root to and a six but it, which we the send a received a the last to the first and not the two powers, make a Chapter to the to the first per now I produce the thing or ant by that words what a value in the same of Human And the affilt express a third or and the send promptiment in any city would inferently to the tacher that degree of fire and the

Alfantanis translagan versborf, uple in this at red that a verse and kind of calling Racha or Feel a minute in particular or test a subject of a greater or test degree to just a fin, punishable in a Chaptain in mather was.

c. I thall answer you, it. By interposing one controls observable in these words. It is not all mines of that on the like words which here is to down a near to that character, but that which is the check and the second of candless immoderate anger, not contact to the feet as higher degrees of that. And there is a line of the second of t

those speeches that proceed from any thing else, particularly when they are spoken by those to whom the office and duty of Challifing others belongs, as Mafters, Teachers, Superiours, in any kind, (nay, perhaps equals too, who in Charity are obliged to reprove the Neighbor, and not to luffer fin on bim) and by them are firth done to that purpose that they may by these Goads wake them out of a lethargy of fin ; and again, fecondly, are done featonably, fo as they are in prudence most likely to work a good effect, and thirdly, upon great and weighty causes and sourthly, without seeking any thing to the miches, either the venting of mordinate Passion, or the ambition and vanity of feeming feverer than others, or formuch better than those whom they thus reproach; these all this while are not subject to this And of this nature you may fee in centure or danger the New Testamant these severals, lam. 2.20 0 vain man. s.e literally, Lacks: Matth 23 17 Te fools and blind, Spoken by Christ, and again, verf. 19. and Luke 24 25 le fools, Cc. and Gal 3.1. O fools/h Galatians; and ver. 3. Are se fo fooligh? Which is directly the other expression Thou fool which now you will fee and differn eafily (if you confiner the affection of the Speakers) to be out of Love, not cauffels mordinate Pattion, and to not liable to the centure in this Text. But then thirdly, there is little dou't lut that all Detraction, Cenforiousness, Back-biting, Whispering, (that so ordinary entertainment of the world to bulle our felves when we meet sogether, in speaking all the evil we know, or perhaps know not, of other men) is a very great fin here condemned by our Saviour, and upon his Advertisment timely to be turned out of our Communication, as being most constantly against the Rule of doing as I would te done to; no man living being pleated to be fouled as the Detrattor wieth others.

S. I befeech God to lay thu to my beart, that by his affifiance I may be enabled to suppress and mortise this inordinate passion, that my nature bath such inclinations unto, to that end, to plant that Meckness, and Patience, and Humility, and Charity in my heart, that may turn

out this unruly creature; to arm me with that continual rigilance over my felt, that it may not fieal upon me unswares; but effecially to give me that power over my tungue, that I may not fall into that greater condemnation.

But I fee you have not yet done with this Theame; for before our Saviour proceeds to any other Commandment, I perceive be buildeth somewhat else on this foundation in the four next Verses, [Therefore if thou bring thy gift to the Altar, Gc. 7 Be pleased then to tell me, 1. how that belongs to this matter; and 2. what is the duty there

prescribed.

C. For the dependence of that on the former, or how it belongs to it, you will eafily difcern, if you remember that old faying. That . Repentance is the only plank to . Poriten. rescue him that is cast away in the Shipwrack. Our Savi. tia unica eft our had mentioned the danger of rath anger and contumelies, &c. And because through humane infirmitie la. Tert. he supposes it possible that Disciples or Christians may thus miscarry, he therefore adds the necessity of immediate Repentance and Satisfaction after it.

S. What is the duty there prescribed?

C It is this. 1. Being reconciled with the Brother, of Reconci verf. 24 and agreeing with the adverfary, verf 25. i. e. liation. using all means to make my peace with him whom I have thus injured. For the word [be reconciled] fignifies " which not here [to be pacified towards bim] for he is not here supposed to have injured thee, for if he had, the anger would not be causless: but [to pacific him] to regain his favour, (and thus the word is used in the Scripture dialect in other places) confessing my rash anger and intemperate language, and offering anyway of fatisfaction, that he may be moved to forgive me, and be reconciled to me ; which till he do, I am his Debtor, in his danger to attach me, as it were, to bring me before the Judge, and he to deliver me to the Baily or Sergeant, and he to cast me into prifon, &c. i. e. This fin of mine unretracted by Repentance will lie very heavy upon my score: and without Satisfaction to the injured person, will not be capable of mercy or pardon from Christ: Which danger is fet to inforce the duty. The fecond part of the duty is,

that the making this our Prace is to be preferred before many other things. Which pats for more specious works among us; as particularly before voluntary Oblations, which are here meant by the gift crought to the Altar, fuch as those of which the Law is given, Letit. 1.2. Not that the performance of this duty is to be preferred (being a duty to my Neighbour) before Piety, or the duties of true Religion toward God; bur before the obfervation of outward worthip, facrifices, oblations, Je. Mercy before jacrifice, Matth 9 13 and 12. 7. And that those offerings that are brought to God with a heart full of wrath and harred, will never be acceptable to him. Our Prayer, expect 1 Tim. 2. 8. by I litting up of boly and clean bands | mult be wishout wrath; or elfe (like the Lift, 112.58 4. Je faft for ftrife and for debate] and the long prayers, 111. 1. [when the bands were full of (load |) it will be but a vain oblation in Gods account like Cary's, when he retolved to kill his brother.

S. Is there any thing elfe you will commend to me out of

thef words, before w. part with them?

a dhe s ontike to account for capadas

C. Yes, 1. That the time immediate before the per forming of any holy duty, of Prayer, of Oblation, of halling, of receiving the Sacrament, Ce. is the fittelt and proper if time to call our felves to account for all the trefpaffes and injuries we are guilty of toward God and men, It thou bring the gift, and there remembreft, ver. 23 I hat, it feems, is a featon of remembring, 3. That though the not having made my peace with those whom I have offended, make me untit for any fuch Christian performance, (and fo require me to deter that ell this be done) yet can it not give me any excuse to Lave that Christian performance undone, but rather ha-Hen my performance of the other, that I may perform this also. He that is not yet reconciled, mult not carry awa. Institut but I seem at the Altar vert. 24. and go and reseconce I, and then come back and offer bu gift. He that is not in Charity (or the like) and fo unfit to receive the Sacrament, must not think it ht or lawful for him to omet or neglect that Keccering, on that pretence, (or if he do is will be a double guilt but must hasten to receves

recover himself to such a Capacity, that we may with clean hands and heart thus come to Gods Table, whenfoever he is thus called to it. 3. That a Penitent reconciled finner may have as good confidence in his approaches to God, as any, [Then com, verse 24] 4. That the putting off or deferring of fuch bufineffes as these (of Reconciliation, Saturation, &c.) first, is very dangerous; and secondly, the danger of it patt reverling, when it cometh upon us. And 5. that there is no way to prevent this, but in time of life and health, quickly, instantly to doit, the next hour may possibly be too late. Agree quickly whileft thou art in the way, verfe 25.6. That the punithment that expects fuch finners is endless, indeterminable : the [till thou hast paid | ver. 26. is not a limitation of time, after which thou shalt come out, (any more than [fee bad no children till fhe died] is a mark or intimation of her having children after death) but a proposal of a sad payment which would never be finished and discharged, the paying of it would be a doing for ever.

S. I thank you for thefe Supernumerary Meditations.

tope they shall not be cast away upon me.

I [hall detain you no longer bere, but call upon you to proceed to the next Period, which I fee to begin in like manner with a Commandment of the old Law, Thou Sect VI thalt not commit Adultery; and the fame Introduction of Adult to it which was to the former, [Ye have heard that it was ters faid by them of old time | which, by what I before learnt of you, I conclude (bould be [to them of old time] or to the ancient Jews, Exod. 20. 14. I (hall propose no more scruples in thu matter, but only crave your Direttions for forbidden the main, what you conceive forbidden here in that old Com - under that mandrent.

C. As in the former God by Muses restrained all the accurred iffues of one kind of fenfuality, that of anger; so in this place of the other, this of luft. And naming the chief breach of this kind, that of Adulters s. e. lying carnally with a married woman, he forbids al so all other acts of uncleanness which are not conjugal Thus have some of the Jewsthemselves interpreted the

parieta,

word which is used in the decalogue, and so in the Scripture and good Authous, and in common ute, Adultery and Fornication are taken promiseuously to fignific all manner of uncleanness, of what kind, or in what manner foever committed: Of which though some kinds feem to have been permitted the Jews, yet this Permission is not to be conceived to extend any farther than the benefit of legal impunity, (not that they were lawful or without turpitude) And that some other kinds of them which tended not to the multiplying of that people (as Polygamy did) were by their Law feverely punished, you thall fee Deut, 22. but more feverely by God himf. If, as Numb 25. So that under the letter of that old Commandment are contained not only the known fins of adulters and fornication, but all other kinds of filthiness, mentioned Rom. 1. 24, 26, 17, 19. Where there are four words that feem to contain all forts of it under them; * Fornication, * I illany, · Immoderate defire, · Naughtinep: and so again, 2 Cor. 12.21 Uncleannes, Fornication, lascoviousnes; and Gal 5.19 Adulters, fornication, uncleannes, lascitions ness, and idolatry. Which latt word in that and other places feems a word meant on purpose to contain all fu hkind of unclean fins under it, because they were so ordinary in the idolatrous myfferies of the Heathens; most of the rites and fecrets of their Religion being the practice of these filthy fins So. Ppb. 4. 19. and 5. 3. In both which places, as also before, Rum 1.29. and Col. 3. 5. the word there rendred . Covetousness in the three latter, and greedines in the first, fignifies that irregular defire, and so those Heathenish fins which (here also Cal 3 5) are called a ld dairy I would not give you any more particular account of thele fins, which are not to be named, but defire God to fortific you with all care and vigilance against them, grounded in a sense and hatred and detellation of them, as of the greatell reproach to your nature, grievance to the Spirit of God, defamation of Christianity, (whereever they are to be found) and as fins of fuch a nature, that as they have had the forceit of Gods judgments revealed against them, many

" See Trast of Idolatry.

(many Cities and Nations remarkably destroyed for them) so when they are once in any kind indulged to, they are apt to break out into all baseness and vileness, and are therefore called by Saint Peter, abuninable idalates, 1 Pet. 4.3.

S The good Lord of all purity, by the power of his fantifying grace, preserve me from all such taints to be a Temple of the Holy Ghost. But what else is reducible to this

Commandment of the Law?

C 1. All defires of these fins consented to, although Reducible they break not out into act. 2. All morose thoughts, to it.

1. e. delaying, dwelling or insisting on such thoughts, phansying of such unclean matters with delectation.

2. The feeding my lust with luxurious diet, inflaming wines, Se. or other such fewel and accentives of it, Se.

S. What now tath Christ added to this old probibi-

tion ?

c. You have it in these words, That whosever link- of looking eth on a woman to lust after her, bath committed adultery on awoman with her already in his beart.

S What is the meaning of that?

C. That he that so looks, &c First, signifies his * heart * Adultera to be adulterous, though himself be not through want of opportunity, &c. Secondly, that he shall by Christ be adulter crit, censurable as the adulterer under the Law.

S But what is the full importance of looking on a wo-

(as some are willing to interpret here, by this means making looking to be sinful only in order to that end. (that lusting) without designing of which they conceive the looking it self will be no fault) but either [to look so long till I lust] or else [to satisfie my lust (though not with the yielding to the corporal pollution, yet) so far as to feed my eye, to gaze, to dwell on the beauty of other women.] As in the Law the fastining the eyes on an Idol, considering the beauty of it, is, saith Marmonides, forbidden Lev. 19.4. and not only the worship of the Isball vive you it in the language of the fathers who

or as Chry tottom reads It , 400 - 40.

* He that Stands and looks carhave thus interpreted it nefly; Theoph. He that makes it a bufines to look earneftly upon gallant bodies and beautiful faces, that bunts after them, and feeds his mind with the feeBacle, that nails bu eyes to kandfonie faces; Saint Chryf And again, Not be that defires that he may commit folly, but looks that be may defire. And again, God bath given thee eyes, that feeing the creature, thou marft glorific bim and admire bim. And the use or employing them any other ways than thus, is an abuse. An example of this we have in the two wicked elders, Sufan ver. 32. who being denied the farther enjoying of their lufts, command to uncover ber face, that they may be filled with ber beau-13. And there is mention of the like in another Apocryphal Author, 1 Efdr. 4. 19. gape, and even with open mouth fix their eyes faft on ber : and Leclus. 9. 9 8 8. Ciaze not on a maid, the Greek reads it, " look not on ber, as if thou wert a learning ber, left thou be enfinered by ber complexion, or colour, or beauty in her cheeks; for fo I suppose the * right reading imports. So again, Feelus 41.21,22 gazing upon (the Greek fignifies * contemplating) another mans wife, and a curious carneft hehelding bu maid; for fo the word there rendred [being overbuse with ber | seems rather to fignifie, and is used by the Fathers to express the very thing we now speak of: and fo it is 1 Tim 5. 13. and Ecclus. 42.12. Look not carnefly on any man for beauty. As therefore there was an ' immoderation and fault in anger, fo in looking. If (faith Chryfustom) thou wilt look and be delighted, look upon thine own wife, and love ber continually; but if thou lookest after " other teauties, thou dost both wrong ber (letting the eyes rove other where) and thou wrongeft her whom thou looked on, medling with her illegally for thou toucheft her not with thy band, yet with thy eyes thou doeft. To this S Peter refers, 2 Pet. 2.14. Eges full of adultery; there being an adulterous look as well as an adulterous embrace; the former forbidden by thing which Christ as well as the latter by Mofes.

committing adultery in the heart 'rixe,'d' horaco adu . Feel. 8.fov. , wil was for young cis pro cots a water, Six not at all with a woman that hathan husband

וטודה זכח י שמינותנ · wearing · ies west or whyere eids, y Ti والم الما د الم mya'ur. Nicep. Batil. diag. & . cd one that was in love with her tather, & let it be known, of whom he fath on topicibula. dia To her Til form, the

bedded her

love in her

heart,it be-

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· Liverin

5. I had not thought this probibition of Christ had been fo fevere, but feeing it is the opinion of the ancient l'athers, that the words are thus to be interpreted, and that the feeding of the eye, yielding to fatige that with unlawful objects, (the leanty of any but our own with) and the firring up of fire within (which is apt to be kindled by that means) is here forbidden, I fill no linger doubt of it, but refulve (and with Johning Covenant with my eyes) that I will not behold a maid, i.e. pleafe my fell with the contemplation of ber beauty; much les indulge my felt the liberty of any farther degrees of this kind, any of those dalliances that are fourdinary among men or women, and are either effetts of luft already inflam'd, or elfe provokers and inflamers of it : and the Lord give me grace to make good this resolution. But then if it be a fault thus to behold, will it not be fo alforn the woman that is thus beheld, (as the patient in adultery fins as well as the agent) especially if the take as great pleafure in that, and deck and fet her felf out to that end that (he may be thus lookt on?

C. St Chrysostom answers that Question also. That it is a great fault, and a kind of Adultery in that woman that thus not only exposes and prostitutes her self to the eyes of men, but so dresses and sets ber self out and easies to her the eyes of all men; if the strike not, wound not others, the shall yet be punished, for the hath mixt the posion, prepared the porson, though the hath not given the cup to drink; yes, and hath done that too, though none be found that will drink of it. It seems, a piece of Christian chastity there is required or women in this kind, that

is not generally thought of.

S. Ishall trouble you no longer with this matter, oals i defire to know, what the two other phrases in this period, or seed of the eye and hand offending thee, have to do in this place.

C. They are the preventing of an objection, after this manner: Upon the giving of that fevere prohibition, men will be apt to object. O, but it is hard not to love that which is beautiful, and not to behold what is forested. To this forested objection 1, on a shape wed.

*10"

hand; It is hard and unpleasant indeed, but more unpleasant sure to be a frying in Hell. It were better to
pluck the very eye out of the head, to cut off the hand,
even that which were most useful and honorable, than
to be cast into Hell. Much more when that is not requirad, to cut off, or pull out those members, but only to
turn away the eye from the alluring object, to keep
the hand from immodest touches and dalliances: Nay,
(saith Chrysostom) This is a most mild and soft precept;
it would have been much more hard, if he had given command to converse with, and look curiously on women, and
then to abstain from sarther commissions of uncleanness with
them.

S. But what bath the hand to do with that bufinefi of

looking ?

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of looking is to be extended to all other things of the like nature; all libidinous touches, Gc. And who foever abstains from the grosser act, and yet indulgeth himself such pleasures as these with any but his own wife, fins also against this Law of Christ.

Sect. VII.

of Di-

S. Shall we now haften to the third Law bere mentioned It is about Divorce. What was the flate of this business under the Law?

C. The Ten Commandments mention nothing of it, and therefore you see the proemial form is changed; not as before [Te bave beard that it bath been said to them of old] (the character of the Commandments) but only, [It hath been said] which notes that there is somewhat in Mose,'s writings about it, though not in the Ten Commandments. And what that is, you will see, Deut. 24. 1. to the fifth, to this purpose, That be that bath married a wife, and like, her not for some uncleanness which be hath found in her, he is permitted to give her a bill of divorce, and send her out of his bouse; and in that case she may many again; and though her second his hand do so too, or he, set the former husband is not permitted to take her again for his wife. To which that Christ referred, and not to any interpreta

The permiftion under Moles

tion of the Pharifees, appeareth, Matth. 19. and Mark 10. where the Pharifees cite Mofes for a testimony to authorize their opinion; and Christ denies not that, but tells them, that for the hardness of their heart it was given them, and reduces them to the first institution of marriage, as that which though it brought not withit then the obligation of a command, yet shewed what was always belt, and most acceptable to God; which Retrenches now Christ by his New Law commands distinctly, though by Christ it were not to required of the Jews before in that more imperfect state of obedience, because of the hardness of their hearts, i. c. because they were such an unruly stubborn people, that if they should have been inhibited or restrained from putting away a wife which they liked not, they would have been likely to have killed those hated wives, that so they might have married again : (which is intimated in that speech by way of reply to Christs Law, Match. 19 10. Where the very disciples of Christ exprest their opinion, that it were bester never to marry at all, than thus to be bound to a wife; and Christ answers them, not by denying such inconvenience possibly to follow, but by afferting the necessity of marriage to some men; which must make them content to bear with some inconveniences, Vers. 11.) So again, Mark 10.4,5. though that which is faid by Mojes in point of divorce be called a precept, Ver 5 yet it is but a sufferance, Ver. 4. i.e. a precept of permission, or not holding them up to that high pitch of the nift inflitution of marriage, not a commanding or fo much as advising them to put away their wives (in such other cases besides that of someation) nor indeed wholly freeing the practice from some turpitude; but yet a tolerating or permitting or not forbidding them to do fo for some time, till the season of more perfect commands should come; and withal a commanding, that when a Jew (contrary to the first institution of marriage, and to that which was always best) shall put away his wife, or refuse to live with her, he shall then give her a bill of divorcement in her hand, which was done in favour to the hated wife, who was free to marry ano-

This is the brief state of this matter ther in this case. under the Old Testament, nothing in the whole business precept, but only permission, or toleration of such divorces for that time of their more imperfect state, somewhat agreeable alto to the peculiarity of Gods oeconomy among that people; for the multiplying of whom it is certain, that Polygamy, or the having more wives than one, was allowed them by God, and practifed by the holy men of that Nation, and that allowance so continued till the coming of Christ, who, it feems here, reduced all to the first institution of marriage, that the man and the wife shall be one flesh, Matth. 19.5. Under which (It Icens by S. Paul, 1 Cor. 7 2,3,4) is contained and intimated the womans having power of the bushands tody, as before the man had over the womans. delign of multiplying this people exceedingly might perhaps have fome influence on the matter of divorces alfo, because supposing the husband to have such a vehement diflike to the wife, that he would not be brought to live conjugally with her, it would from thence follow, through the prohibition of the womans marrying more husbands (which was never permitted any, though the husband might marry more wives, and fo would be the more likely to abitain from the loathed wife, when he might have others freely) it would, I say, follow from hence, that unless it were lawful for the husband to give a bill of divorce in this cafe, the hated wife would be kept from ever having of children by any as long as that husband lived: Whereupon it is commanded that in this case, when the husband doth thus vehemently diflike the wife, and cannot or will not bring himfelf to love or live conjugally with her, he shall give ber a bill of direice; which law is indeed particularly in favou: of the unfortunate wife, and gives her power to be married to any other except to that former husband. Deut 24 4: (and to the Priett, Lez. 21.7) and fo is thus far in order to that great end of multiplying thatpeople which would much be hindred, if every hated wife should be denied this liberty to marry again, and propagare by fome other man; which had it not been for

that Law, the might not have done, but must in this case have remained childless as long as that unkind husband lived. This, I fay, makes this Law of permitting divorces, and marriages after fuch divorces, feem to be given by Moses in order to multiplying or propagation. And accordingly is that of Mal 2.16. to be rendred, If thou hatest her, put her away: In case of vehement diflike, difmiss her by bill of divorce, that so the may marry some other that will be more kind to her.

S. What doth Christ now in his new Law in this mat-

ter of divorce ?

C. He' repealeth that whole commandment Deut 24 1. and imposeth a stricter voke on his Disciples For coming now to give more grace than the Law brought with it to the Jews, he thinks not fit to yield so much to any confiderations, particularly to the hardness of mens hearts, as to allow Christians that liberty, so contrary to the first institution of wedlock, but raiseth them higher to that pitch which, when it was not commanded, was yet most excellent, and principally approved by God and all good men, and now becomes necessary by being commanded by him. And therefore Christiaw now he clearly affirms of all fuch divorces, that wholo- concerning ever thus puts away his wife, as the Jews frequently did, divorces. cauleth ber to commit adultery, and he that marrieth ber committeeth adultery; and if after such divorcement he himself marry again, be committeth adultery, and is in that respect sadly liable, Matth. 19. 3. That is in brief, that the bond of wedlock now under Christ is fo indisfoluble, that it is not the husbands dislikes which can excuse him for putting away bu wife, nor his giving her a bill of disorce which can make it lawful for her to marry any other, nor for any other to marry her, who is for all this bill ttill indiffolubly another mans wite.

S. But what, is no kind of dispute now lawful under Chrift ?

C. Yes clearly, that which is here named, in case of for- them in all nication, i e. It the wife prove false to the husbands bed, case, but & take in any other man it will then be lawful by Chrifts Fornication

Interdicting

Law for the husband to give her a Bill of divorce, i. e. legally to fue it out, and fo put her away. The reason being because of the great inconveniences and mischiefs that such falfeness brings into the family ; children of anothers body to inherit with (or perhaps before) his own, &c Which fort of reasons it is, together with the dominion of the husband over the wife, that this matter of divorce (now under Christ) is chiefly built on, (and not only as might be imagined, that of the conjugal contract; for that being mutual, would as well make it lawful for the wife to put away the husband which is no where permitted in the Old or New Testament) this liberty being peculiar to the husband against the wife, and not common to the wife against her husband; becaufe.! fav, those family inconveniences do not follow the falleness of the husband as they do that of the wife; and because the wife hath by promise of obedience made her felf a fubject, and owned him as Lord, and fo hath none of that authority over him (an act of which putting away feemeth to be) which he by being Lord hath over her

S Is there no other cause of divorce now pleadable or justifiable among Christians, but that in case of fornication?

C. I cannot define any, because Christ hath named no other.

S. But methinks there is a place in Saint Paul. 1 Cor. 122. 7 12. from whence I might conclude that Christ hath named fine other. For when St Paul faith that the brother, 10 believer, having an unbelieving, 10. beathen, wife, if she be willing to live with him, he must not put her away, he prefaceth it in thu manner, To the left speak I, not the Lord. Whence I infer that in S. Pauls opinion Christ had not then faid that unbelief was not a lawful cause of Divorce; and consequently I conclude that Christ had left place for some other cause heside formication, and therefore I should guest that the naming of formacation here was not exclusive to all other cause, but only to those that were inseriour to it, (and that would make it contrary enough to what was by Moses permitted.

towit, [for every cause] Matth. 19.13) and that if there should be found any other cause as great as that, it night be conceived, comprehended under that example (named) of fornication : and then I (hall be bold to interpole my opinion, that fure, if the wife (hould attempt to pos-Jon or otherwife take away the life of the busband, this would te as insupportable an injury as adultery, and si as fit a

cause of a dizorce as that.

C. You have proposed an objection of some difficulty. I mult apply answer to it, by dividing it into parts, and making my returns feverally. 1. That in that place, 1 Cor. 7 if the words [freak 1, not the Lord] did belong to the words immediately following, to wit, those which you name, and if those were to be understood of Dirocco, your Collection from thence would be reasonable. But I conceive that they belong not to the case of Di- Interpreted zorce, but of malicious desertion, either more generally, of malicious when one will not live with the other; and then it may defertion. be truly affirmed, that Christ spake not of that particular, and that the Apollle doth thrilly forbid fuch defertion: or else that they belong to the 15. verse precisely, and so to that particular case of Desertion, when the unbeliever will not live with the believer, the Heathen particularly with the Christian; and then S. Paul's determination 15, That upon ber or bis departure, the believer, man or woman, shall not be in bondage, (i.e. fo far inflaved, or fubjected, that he or she should do acts prejudicial to their Religion, for that end that the may continue with her husband, or he with his wife) and of this it may also truly be faid, that Christ had faid nothing; and so, [Thu freak 1, not the Lord] If either of these interpretations be acknowledged, then the ground of the whole Objection is taken away And if it be objected again, that by that liberty of S. Paul's, the womanbeliever, being put away by the Infidel-husband, is permitted to live continually from him, which teems contrary to Christs faying, That he that putteth her away. except in case of fornication, causeth her to commit adul tery, (for if by that absence from him she be caused to commit adultery, how can it be lawful for her to live

. . . 6

from him ?) To this I answer also, 1. That if all this were granted, it would yet be nothing to the present pur pole: for it would conclude only against S. Paul's judgment, that he did contrary to Christs in giving this liberty , not that Christ had faid this, which S. Paul faith he had not faid, which is the only thing that this Objection was deligned to prove But then z. that the cafe here spoken of by S. Paul, being, as was faid, the case of malicious Defertion, differs from that other of Divorce for other causes besides Fornication. 3 Though that which S. Paul here fath, be somewhat which Christ hath not faid before, and fo an example of [I, not the Lord yet it is not opposite or contrary to what Christ had faid: for though Christ lay, that he that divorces (not for Farnication) causeth his wife to commit adultery; yet fure his meaning is only, that as much as in him her, he causeth her, by putting her to some ill exigents, which may perhaps tempt her to harlotry, but not that he forceth her to this infallably or irrefiftibly; for fure it is possible one who is so divorced may live chaft, yea, and fingle ever after. And that this is the meaning of that phrase, [caufeto ber to cummit adulters] you may be affured by this, that Christ mentions it only as an aggravation of the Man's fault, who by this puts her on that bagard, of which he is no whit less guilty, though the refift that temptation, and escape that danger. But then it ill this is a diffinct case from that of the infidels deferting of his believing wife, for that being S. Paul's case only was not spoken to by Christ Thus you fee the place to the Corinthian cleared: I shall only (by the way) add, that v. 12. the understanding those words [to the rest] as if they were opposed to the [married] ver. 20. (asthough he spake now to the rest, ie those that are unmarried) is a millake, caused either by not marking that in the prohibition of Christ mentioned immediately before, the exception of Adultery mult be supposed (for that being marked, the sence will run thus, But to the rest, i.e. to those married persons to whom Chaift spake not particularly, , e. to the married that divorce not for Adultery, but maliciously desert one the other)

other) or elfe perhaps, by the found of the Greek word, which would then be better rendred, for the reft, or [to ske rest] referring not to perfons, but skings, [concerning

the reft, &c.]

Having answered now the first part of your Ob-Jection, I proceed to the second, and answer, That there were again some reason in the inference, if firth, S. Faul had thus affirmed the former, (which we have shewed he did not) and secondly, if there could be produced any cause so justifiable for Divorce as Fornication (in the latitude of the fignification) or Adultery is. But of this I am perswaded that there can none be produced, because in all confiderations none is so great and so irreparable an injury as this, none that Repentance can so little set right again, (the possibility of which is one great reason why other injuries are not thought fit by Christ to be matter of Divorce.) For though it be poifible some other fins may be as great or greater than Adultery, (as Idolatry, Heatherism, for example) yet because this is not so contrary to and destructive of the Conjugal state, therefore it is not thought fit by S Paul to cause Divorce (nor, as appears, by Christ neither) though to cause damnation (which is far greater punishment than Divorce) it be abundantly sufficient. As for The cale of the having attempted the life of the Husband, (which the wiveleads me to answer the last part of the Objection) I attempting shall make no doubt to fay, This is not equal to the has been ifc. ving committed Adultery. For first, it appears that though it was attempted, yet it was not acted, (for if it had, that would have made a real Divorce indeed) and the attempt, 1 is not so punishable as the act; and 2. it may by Repentance be repaired again, and the reft of the life be the more happy and comfortable with fuch a Penitent wife; and this very possibility is considerable. And that which was the reason why the believing husband is advited not to put away the unbelieving wife, for be knows not whether be may not convert and free the keathen wife by living with her] hath place here also. To this purpose I will tell you a story of a Master and Servant, which you may accommodate to an Husband

lite of L Digueir ..

Vide in the and Wife, Les Diguiers (after Conttable of France) had learned that his man that ferved him in his Chamber was corrupted to kill him: Being in his Chamber with him, and none elfe, he gives him a Sword and Dagger in his hand, and takes another himfelf, then speaks thus to him; You have been my Servant long, and a Gallant fillow, why would you be so base as to undertake to kill me cowardly? Here be wearpons, let it be done like a man; and to offered to right with him. The Servant fell at his feet, confessed his vileintention, beggedpardon, promited unferenced Reformation. His Mafter pardoneth him, continue shim in place of daily truth in his Chamber; he never bath treacherous thought against him after. So you fee this crime may be repaired again, and no danger in not Divorcing. Bur then fecondly, If there were danger of being killed flill, yet may the inconvenience of living with one who hath been falle to the bed be beyond that. Low in from as death, jestoufic cruel as the graze; the coals thereof are coals of fire, which . but amil retement fiame, faith Solmon, And if that continual fealoufie be thus caufed, what a Hell is that mans are; and that is far worle than Death, especially than the mere danger of it: and beside, if the also have repeated of her Formeation, and the husband be fatishad that the hath to, yet the difgrace of having been fo refed, and perhaps the continual prefence of a base Brat in the family, will be yet more unsupportable than that possible danger of lofing a lite. For you see how ordinary it is for men to contemn their lives, to endanger, nay, oft actually to lose them, rather than part with Reputation, or any fuch trifling comfort of life, on this Maxime of the natural mans, that it is better to die than live miferably or infamously. And though Christianity curb that gallantry of the world, yet flill it commands us to contema life when it cometh in competition with Obedience to Christ; which here it doth, or may do, if Christ command (as his words affirm he doth) this notdivorcing for any kind of cause but Fornication. The same might be faid in divers other things, where we are apt to interpole the excute of extreme necessity, (i.e. danger

Not could so that of adultery.

danger of losing our lives) when through any passion or interest we are not inclined to do what God bids us do: Where I if we did thus die it were Martyrdom, and that the greatest preferment of a Christian. 2. Seeing it is but danger, and not certain death, we may well intrust our lives in Gods hands (much more our estates, which are not fo near to us) by doing what he bids us; and this k them there fafeft, when so ventured And so I have fatisfied your scruples.

S.Other feruples in this matter of Divorce I think I could make to you; but I hope neither you nor I, by the bleffing of God, shall ever have occasion to make use of the knowledge

of fuch niceties.

I (hall baften you to that next Period, which contains Sect. VIII. a Probibition to necessary to be instilled into young men, Of fwearleft the fin get in fashion, and that root so deep in them, in. shat it will not fuldenly be weeded out, and that is of Swearing. Be pleafed therefore after Christs method in delivering, and yours formerly in expounding to tell me the meaning of the old Commandment, which to the Style of the Preface, [Ye have heard that it hath been faid to them of old time I I collett to be the third of the Ien Commandments.

C. The first part of it, [Thou shalt not for swear thy felf,] The third is clearly the third Commandment; but the latter part Command-[But Shalt perform to the Lord thine waths,] is taken out of gainft Perother places of the Law, to explain the meaning of the jury. former, and to express it to be, as literally it founds, against Persury, and (under that head) particularly the non-performance of promisfory oaths.

S. But the third commandment win Exedus, | Thou shalt not take the Name of the Lord thy God in vain :] Is that no more than [Thou shalt not forswear thy

felf ?]

C. No more undoubtedly in the primary intention of the phrase, if either Christ may judge, who here faith so, or . the importance of the words in the Original be observed. For to take or lift up the Name of God, is an Hebrew form or phrase fignifying to swear, and the word [vain] and [faife] is all one; as 1: the Hebrew Writers

of Persurv.

a Dest boicus, tee Heli- Theog J. Ken "'05 da This 0 31 , 9931.000 a . 5 6 nu: 1 straties 215 RATTICIZATE #210 Hay . MANY.

Writers generally acknowledge, 2. that of ["idle word] · ini 10 enforceth, Manth. 12. 36. being there applied to that not only wain but falfe Speech, ver. 24. [He cafts out deits by the Prince of devils:] 3. because the very word that I sud 20.7. is rendred * vain in the third Commandment, isufed Deut. 5.20. in the ninth Commandment, for (and is so rendred by us) false witness; and to Pfal. 24 4. lifting up the foul unto canity (that phrase of lifting up the foul referring to that form of swearing by the life) is exprest in the next words fworn deceitfully By all which it is clear, that [to take Punifiment Gods name in tain] is [to forfwear ones felf.] And confequently that to that fin of Persury is affigued not only a terrible portion in Gods future, flow, but fure retributions, (fo great, that among the Heathens the torments of Hell were thought peculiarly to belong to perjured persons, and the very word which fignifies (a) an oath, is by them turned into the (b) name of that place which avenges the fins of this life) but even the remarkable throkes of Gods hand even in this world, strange open riots and invasions, and ruines on mens estates oft-times, but more often secret strokes of his hand, and blatts of his mouth, curfing, and poiloning, and walting the effaces of those that are guilty of that This is the importance of that peculiar Character fet upon that fin in the close of that Commandment, [the Lord will not bold him quiltless ;] all Gods plagues attend, and will infallibly overtake him. You will fee it Zach 5. 4. in the Emblem of the flying roll, that entrethinto the bouse of the thief and into the bouse of him that (weareth faifly by God, name, and it had remain in the midft of his house, and had consume it with the timber thereof, and the flones thereof. This remaining and confunning, the whole house with the simier and stones, is no fingle curte, but that which extends to the blafting and exturation of whole families; and the flying roll is an intimation of the Indifcernibleness, Swiftness, Fierceness, and Unavoidableness of this judgment. And perhaps it would be worth your while to observe this fin abroad in the world, how it is haunted by Di-

vine vengeance, and particularly one special part of it, Sacriledge, (which is punctually the fin in Zachary, Iteal- of Sacri ing and perjury together, and that heightned by being an ledge. invasion of God himself) a fin clearly against the hitt Table, (as may appear by S. Paul's joyning it with Idolatry, as flealing with flealing, adultery with adultery. That fin a Rom. 2.32.) and reductively, if not principally, against banch of this of perjury, of which it is a branch, First, By not Perjury. paying or performing of yows, which is here faid to be commanded by that Law by which perjury was forbidden, and is broken not only by Animas his detaining what he himself had vowed to God, but by purloining. or invading, or alienating whatever is by others confecrated to God: Secondly, Because the Jewish custom being to adjure men, as it is ours to impote an oath, and that adjuration forcing men to speak, and so to swear to any thing fo proposed, (as appears by Christ and the High Priett, Matth. 26. 63,64.) and fothe answering falfly upon fuch an adjuration being as direct perjury as if one had voluntarily taken an oath and violated it; and moreover the confectation of Lands, Revenues, Goods moveable and immoveable to God, for the use of those that wait on his service, being ordinarily done with a curse (fuch as that in Zacharies Roll, or the 'cum and Pfalmills Prophetick imprecations of Judas) on the fa- themate. crilegious invader, and that curfe a mixture of that imprecation and an adjuration; the confequence is clear, That this fin is very properly reduced to this Commandment: and though in respect of many other aggravations of it to be a breach alto of many other Command ments, and particularly a contemning of God, a thinking him so tame as not to revenge su h violations that immediately touch his own property; yet in the main part of it it is a taking of Gods Name in vain. then I should be too troublesome to you to shew you the fearful judgments that in this world have attended it, in many hundred illustrious examples, such as would be sufficient to mortifie the most ravenous appetite, (which alone fers the covetous vulture upon it) by affiring him that every coal thus fetcht from the altar will

not fail to burn the whole nest; that every prey thus ventured on, will curse and consume the whole heap or treasure, & undo him that meant so to have enriched and raised himself by it. Ishall leave you to make up this observation to your self.

S. But is nothing elfe reducible to this old Command-

nient ?

C. Though swearing fimply taken be not reducible, (for, befides that the express words of Moses plainly permit it, [thou shalt swear by his name] Deut. 6.13. & 10.20 the Fathers say plainly. That to swear under Moses was lawful;) yet idle, foolish, wanton, (sure prophane, blasphemous) using of Gods name may be resolved to be there forbidden by reduction.

S. What then hash Christ Superadded to the old Com-

mandment?

C. A total universal prohibition of swearing it self, making that as unlawful now as perjury was before.

S. Arena and of outlos lawful now to a Christian?

C. That you may discern this matter clearly and diflinctly, you must mark two circumstances in our Saviours speech. 1 That phrase, verf. 37 [but let jour communication, &c.] from whence one universal rule you may take, that to fwear in ordinary communication, or discourse, or conversation, is utterly unlawful, 2 You must apply our Saviours prohibition to the particular matter of Mofes his Law forementioned, and that was peculiarly of promiflory (not affectory) oaths; and then adding to that the importance of the word [swear] as it differs from adjuitation, or being fworn, (taking an oath administred by those who are in authority) you have then a second rule, That all voluntary, but especially promissory, oaths, are utterly unla wful now for a Christian.

in Cormunication.

Christs in

twearing.

terdictor all

· Occument us, &c.

All voluntrry oaths.

S. What do you mean by voluntary oaths?

C. Those that no other impellent but my self, or my own worldly gain or interest, extort from me: For of these you must resolve, that if my oath be not either for the glory of God, (as St. Fauli oaths, Rom. 1.9. Gal 1. 2. Sec. which were to stand upon record to posterity,

and

and to confirm the truth of God being in his Epittles, whereas in all the flory of his convertation in the Alls, we never find that he did fwear) or for the good of my Neighbour, (wherein generally I as a private man am not to be judge, but to submit to the judgment of the Magistrate legally calling me to testifie my confeience, or to enter into some oath for the good and peace of the Publick) or some such publick consideration, but only for my own interest, &c. it is utterly unlawful.

S. Why did you add, but effecially promissory oath; >

C Because those are most clearly here forbidden, both by the aspect these words have on the precedent, Thou halt perform thy oath; and by the pre ept of S fames in that matter, Chap. 5. 12 Let your veabe yea, and your nay, nay, i.e. Let your promises and performances be all one, (the first year eferring to the promise, the fecond to performance) which he there mentions as a means to make all promiffory oaths unneceffary : for he that is so just in performing his word, there will be no need of his oath; and he that doth use oaths in that matter may be in danger to fill into lying, or falle fpeaking, which is the meaning of those words which we there render [* Left you fall into condemnation]

S. What is the meaning of thise severals that follow, wern as a Neither by (a) Heaven, Ge. May it not be, that I must mite be a not fivear by them, but only by Cod? or not fivear fally.

Comuch as by them?

C. No, but clearly this, that those leffer oaths taken in by some in civility to God, whom they would not invoke in small matters, but yet would use this liberty swarm the of fwearing by other inferiour things, are now utterly allintered t unlawful; a Christian must not use any of those. Because utterly unevery of these are creatures of God (whose whole being lawful confifts in reference to him) and not to be subjected to his luft to be toft and defamed by his unnecessary oaths.

S What is meant by the positive precept in the clife, [but let your communication be yea, yea, nay, nay ?] li it as you expreseded S James [Let your yea be yea, Cc]

· 20 . 6072. Tile, Gisdas 1 would (1 . r at ! TON . AL C. Soph. Me. nalipp:

1. c. Let your promises and performances be answerable to one another?

Nothing allowed but ons and aftever ationsC. No, there is difference betwixt the phrases. [Let your yea he yea] signifies that, (as on the other side, yea and nay signifies levity, 2 Cor. 1.19.) But [Let your communication be yea, yea,] is this, in ordinary discourse you may use an affirmation (that is, one yea,) and it occasion require an asseveration (that is, another yea,) and so again a negation, and a phrase of some vehemence (as a redoubling) to confirm it (that is, nay, nay:) and this will serve as a good useful means to prevent the use of swearing, by assigning to that purpose some such asseveration which will serve as well; and therefore Christ doth not only forbid any more than this, but in a manner direct to the use of this, as that which will help us to perform his precept

S. There is get one thing behind, the reason that this is back I with, for [whatsoever is more than this, cometh

of evil :] what is meant by that ?

So Jose phus I : de Bel Jud c C. Either that it cometh from the exil one, Satan, who makes men unapt to believe without oaths, that so he 12. of a fpemay make the free use of them the more necessary; or Jews, who, from exil, i.e. that great kind of evil among men, cial fort of * the breaking of promises, from whence this custom of avoided all adding oaths proceeds, because they cannot be believed Incaring and counted without them. By which is also intimated, that oaths it worfe are here by Christ forbidden, not as things in themselves than perjuevil. but as things which are not to be used but in af-IN. dey fairs of special moment, a reverence being due to them, >100 au, an which are therefore not to be made too cheap by us.

of a more:

Sect. IX.

Of Re
renge, or

retaliating

evil.

S Be pleased then to advance to the next period, and the foundation of text laid as formerly in the words of the Law [an eye for an eye, and a tooth for a tooth:] which I see again by the variation of the Presace from that which was present to the commands of the Decalogue, not to be of that number, and yet is the phrase also varied from that which was present to that of divorce: There only [it hath been said] but here [ye have heard that it hath been said.] What is the various of whate

C. It fignifies, that as it is less than a Commandment of the Law, (i.e. is no precept, that every one should thus require an eye of him who had put out his) fo it is more than a bare immunity from earthly punishment to him that should so require, (which, I told you, was all that was allowed in that of divorce.) The truth is, this was by the Law of Nature and Mofes freely permitted (and no fin then chargeable on him that did fo) that he that had loft any member of his body, might, by way of revenge or retaliation, legally or judicially require the like member (of him who had thus injured him) to be taken from him, Deut. 19.21. though among the Jews, and fo, I suppose, the Gentiles also, private men were not to do this on their own heads, but might by legal process go to the Judges and require this due from them.

S. What bath Christ appointed in this matter?

C. It is fet down in these words, [But I fay unto you, (2) that you refist not evil. Where the word which a to main we render [evil] fignifies not a thing, but a person, the injurious man, or him that hath done the injury, and hoo, a the word rendred [(b) refift] notes not that which our non opposite English commonly fignifies, but peculiarly to retaliate, i) return evil for evil: by which interpretation it is di- non noter. rectly answerable to what went before [ege for eye. Sc.] and so is a denying to Christians that liberty that before was allowed the Fews, that of revenge, retaliation, returning those mischiefs to others which we have received from them

hibition of but prapotionem fed retributiout in voce

Christspro.

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a. in so-

phoc Oedif.

A male nis to fpeak back again, to be allowed vices loquendi, which tuch Oene cus there is his priviledge to a king; and fo a secon (prefently) to hear the reo Ti To er sampe . 115 a ranson. tpondent (peak

S. What plain places of Scripture be there which probititthu, fo that I may be induced, by the analogy of them. so believe this forbidden bere?

(. One plain place there is, which feems to me to be a direct interpretation of this, Rom. 12. 17. [Rendering to no man exil for exil;] fo again, v. 19. [Arenging not sour feless,] t e. not thus [Rendring exil for exil] which is farther explained by the following words. These give place unto wrath] i e. leave it to Gods revenge, as it follows [lengeance is mine, I will repay it, faith the Lord.]

S. But how far doth this precept of not revenging extend? To publick Magifrates, or only to private persons one

toward another?

In Private perions not in Magifirates

C. To this I shall answer by these several degrees. 1. That it doth not interpole in the Magistrates office, to as to forbid him to punish by way of recalization, it the Laws of the Land to direct him; for his office being to preferve the Kingdom in peace, Christ forbids not the ute of any lawful means to that end, nor particularly of this, but rather by the Apostle confirms it in his hand, by faying, [He beareth not the fword in zain] and adding, [He is Gods Minister, an avenger for zorath, to him that doth ill.] By which is intimated that that fword for vengeance, or punishment of offenders. which naturally belongs to God only, is, as far as re spects this life, put into the hands of the lawful Magiflrate, with commission to use it as the constitution of the Kingdom shall best direct, either by way of retaliation or otherwise: and what is done thus by him, is to be counted Gods vengeance executed by him, and fo no more contrary to the prohibition of private revenge, than Gods own retributions would be; which yet are mentioned by the Apostle as an argument to prove the unlawfulness of ours, Rom. 12. 19. Avenge not your felves, but rather gite place unto verith, leave all punithment to God, for it is written, lengeance u mine. By which connexion you may note by the way, that the motive why we should not avenge our selves is (not that which some revengeful minds would be bett pleafed with, because by our patience our enemies shall be damned the deeper, as some would collect from Rom. 12.20. but) because the priviledge of punishing offenders, i.e. of vengeance, belongs peculiarly to God, and co none but those to whom, for things of this life, he is pleased to communicate it. Which I conceive to be the cason way upon this ground of vengeance belong to God only, let down in the end of Rom. 12 tho

the therteenth to the Romans begins with Obedience to the higher powers, and their leing ordained by God &c. This being thus fet, it will follow, secondly, That Christs prohibition belongs only to those who have received the injuries confidered (whatfoever they are) under the notion of private fufferers: And those are forbid two things, I Taking into their own hands the avenging of themselves; 2. (which is the special thing in this place. the former being not by the Law permitted to the Jews themselves, though among the Heathen it was generally thought lawful to hurt them who had injured us) Defiring and thirfting, feeking and requiring revenge, (even that which the Law of man affords,) with this reflexion on themselves, for the satisfying their revengeful humour. This might Christ very reasonably prohibit, it being before not commanded, but only permitted by Mofe's Law; though forbid the Magittrates thus to punish offenders he could not without defroying the Law, and giving the worlt of men advantage over the bett, which indeed to have done would not yet be thought reasonable for Christ, the greatest part of the world being to far from being Christians even now in times of Christianity. It is not therefore made utterly unlawful Nor again t by Christ to profecute any who hath wronged me, and legal protebring him to legal punishment, for that the Law of man, cucions: authorifed and not contradicted by Christ, may and ofe doth require of me, and there is great difference between revenge and punishment; nor is it unlawful to require reparations for an injury done me, when the matter is capable of it; nor again to do the fame for the good that may accrue to my Brethren by the infliéting fuch exemplary punishment on offenders. But that which our Saviour interpofeth is, That to require this for the fatisfying of my own revengeful humor, befides or without reparation of the damage received by me, (as generally it is when I require an eye for an eye; for in that case the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the further inconvenience that may possibly betal me another time.

if this pass unpunished, is thought fit to be interdicted us Chaiftians, who are bound, first by gratitude for what Christ hath done to us in pardoning of injuries, to go and do likewife; i.e. to pardon and not revenge injuries; fecondly by the Law of Faith, to vanguith fuch fears, and depend on Gods providence, to defend us for the future, and not to be to halfy and folicitous in using all possible means, however unlawful, for the future fecuning of our felves. And all this feems to be the literal importance of that phrase, Rom. 12.19. [Not arenging our, lette : 1 Whatever avenging is lawful, that is not which is flecteth upon our felves, and our own immoderate pathons; whether that of anger, or that other of define, a branch of which is this worldly carking or folicitous fear, that any patience of ours will bring more furkring upon us.

of War.

From the let two thus let, it will appear, thirdly, what is to be faid or wars between one Kingdom and another, which are of a middle nature between the revenge of the Magistrate upon the offender within his jurifdiction, and the revenge of one private man upon another (this being between equals, and so not of the first kind, and yet between publick persons or bodies, and so not of the second) which consequently will be only so far lawful as they agree with the first, and unlawful, as with the second.

S In rolar effedt mis war le lawfale Or is it at all

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the Baptiss, answer to the Souldies when they came to his Baptism, Luke 3 14 which to the forbids them not that calling as unlawful: 2. Christs common sing the Centurions faith, who was then a Souldier: 3. By trub using a band of Souldiers against the Treachery of the I ws: 4 By S. Veters baptizing of Comelius without his giving over the military imployment. Now in what respect Warmay be lawful, will appear, if we observe the causes of it. 1. If it be for the supporting of a scattery of heads of the supporting of a scattery of heads of the supporting of a scattery of heads of the supporting of the substitute of the supporting of the substitute of the s

They are not ablolutely unlangul-

the power of the fword,) first, to preferve the peace of the Land; and secondly, to punish and suppress the diffurbers of it. In which cafe it is impossible any fact war thould be lawful on both files; therebener lut one furreme power many Kingdom, (whither that confit of one or of more persons) and to that belonging the power of the fword, which who foever ell taketh into his hand in any cafe, uturpeth it, and cherefore ought to perilh by the fword. 2. If it be betweet one Kingdom and another, then the war may be lawful again, in cale one Kingdom doth attempt the doing an eminent injury to a jother, which by a war may possibly be averted from those whom the Magistrates office binds him to prot. & An emment injury, I fay, and that which is more hurtful than war or taking up of arms, and that again, when there is no arbitration, or other means of debatting fach controverfies, or averting fuch injuries, to be had. And with these cautions, to bure no peacealle man, as near as may be; Te thed as little bloud as is to Tible; Nit to protract it, out of defire of revence or gain , Not to use cruelty on captives, or thise that yield themselves and lefte quarter, on women. children, bustanduren, C. To give over war when any reasonable terms of peace may be had; To take areay nothing from the conquered but the power of hurting . In their cases and with these cautions, as it is lawful to the higher Powers to use aims; to it is also to others their Subjects that have commission from thear, (if they be fatisfied of the juffice of the caute) it being not imaginable that any Magistrate should by his own reitonal ffrength protict his Subjects, without the adillance of others with him.

S But is it lawful for a prosite man for the rep I ling of any the greatest in any from himself to kell and there. Or if it be not, how can this vot against (not our Sues stead Recels, but) these voles are not if our power, and over whom we have no justification, (and so we are but presses men in respect of them) be accounted lawful, seeing it is sue more suitable to kell many than one?

C. To the first part of your question, I answer, that a private man may not, by the Law of Christ, take away anothers life, for the faving his own goods, or the repelling any fuch kind of injury from himfelf, because life is more than goods: but it his life be attempred also, and no probable means to save it but by taking away the others life, it may then be lawful to take away his life; Christ having interposed nothing to the contiary, (where yet he that to fave anothers life, or rather than take it away, should venture and lose his own, may be thought to do better and more honorably, in imitating Christ who laid down bu life for bu enemies.) This then being granted, I fay yet to the fecoud part of your queftion, that the fame rule cannot be extended to the making of war unlawful. 1. Because the Supreme power, who is supposed to manage the war, hath the fword put into his hand by God, (which the private man hath not) and that not only to punish Subjects, but also to protect them. 2. Because it is his duty fo to do, which he may not (without fin againstthem, and failing in discharge of trust) neglect : whereas the private man having power of his own goods, may recede from that natural right of his, may deny himself, to follow Christ; and for his life it felf, may better thus part with it, by leaving it to Gods tuition, than the Magistrate can another mans, being entrusted by God to detend it, and by oath bound to perform that part of his duty. And for the number of those whom a war endangers to kill, (if it be objected) that will be countervailed with the number of those whom it is intended to preferve, whose peace and quiet living, if it may be gotten, is more valuable to them than life it felf deprived of that.

S. Well then, Supposing war to be lawful, and the se two kinds of wars to be such, What other kind of lawful wars

are there? Or be there any more?

C. It will be hard to name any other; and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will bear proportion to one of these.

It will be easier to inform you in this matter by tel- What wars ling you what be the special forts of wars which are un are undawlawful.

S. What he they?

C. 1. When one Nation fighteth with another for no other reason but because that other is not of the true Religion, this is certainly unlawful: For 1. God hath not given any Nation this jurisdiction over another; and 2. it is against the nature of Religion to be planted by violence, or confequently by the fword: and therefore much more is this unlawful for Subjects to do against the Laws and Governours under which they are placed

S. But is not Religion the most precious thing of all?

What then may we fight for if not for that?

C. It is the most precious thing indeed, and that to For heligibe preferved by all lawful, proper, proportionable means: but then war or unlawful refiltance, being of all things most improper to defend, or secure, or plant this, and it being acknowledged unlawful for Peter to use the sword in the defence of Christ himself; to do it merely for Religion, must needs be very unlawful. Religion hath still been spread and propagated by suffering, and not by refifting : and indeed it being not in the power of force to conftrain my foul, or change my Religion, or keep me from the profession of it, arms or refultance must needs be very improper for that purpofe.

S. What other war is unlawful?

C. All manner of invalive war for the inlarging of For enlarour Territories, for the revenging of an affront, for the way terre weakning of those that we see prosperous, and consequently susped it possible for them to invade us for the future; or in any case, unless perhaps to get some reparation for some eminent injury done to our Nation, which the Nation cannot reasonably bear, nor yet hope for any other way of reparation.

S. What is required to make it lawful for any private connecelly.

man to take arms

C Commission from the Supreme power under which

in ten cach

man.

the power of the Sword in his hand: and therefore as in obdine to father it is possible for a private man; while to take arms, even when the Governours do it is leavilly, imposing that he think the cause good upon the impreme powers undertaking it; so he that takes up arms only for here or hope of not yair. We under one who is not his Magnitrate, may, though the cause le pist for which the General lights, outnit fin in tighting up for him.

S. Tekat with some of that you think fit to teach me countly precipity in traditions, or not avenging the in-

C. It will be befl given you by proceeding and obferving what Chail ands on the back of this probabilien. That telefocies fluid fonte thee on thy right cleek, turn to the election of a con-

S. O. Las in generally of juriable from shell addi-

LONG

the first of front claim in The general nature of the man which is they all account accord.

S. O Santaly a fono iline?

C. Casta, to shall of an objection, which upon escale no the probabition precedent men would be ever seed, this I when one doth me an injury, I in a figure at an land my felf, or require a legal I venue aron leio, then by this entirets he will be that I to find the treet reputers, in frame me on the on a design with a few metale that to pro-adve to the restaurated alfor if I am fo came as to let him carry away my doat without any payment; to grade me coastage of two nales with him next time, if I take the first opposed by for particular. To this for feen obje-I on Gur S a tolic answers, by constraining us to per your the former duty, and put this feared hazard to eventue, in a ning that the province to lethe . card a I cort quest of forth, a lanc los, to sup-· of the spenoth if it thould be containly for yet we to gibianism of range tubmet to the altothing we the to our payout on that confideration, we must Ventur:

venture that consequent with Christ, who hath commanded us this patience, and be armed for the world that can befall us in his fervi e. From whence you fee what obligation it is that lies upon us toward the performing of those acts which are accounted so ridiculous among men : Not that we are prefently to turn our left check to him that strikes us on the right, to give the clock to him that takes the coat, &c. but to perform the precent of non-revenge, and not to be tempted from it by any forefeen inconvenience; yea, and ready to make that adventure, if I cannot perform that obedience without it, rather let him take the clock also, than feek ways of revenge for fuch former trespasses. Which will be nothing unreasonable, if we confider, i. That Christ can preferve us from farther injuries, if he think good, as well without as with our affiffance; and indeed that patience is oft bleft by him to be a more prosperous means of this, than felf revenge would be, it being Christs tried fule, to overcome evil with good. 2. That if we thould chance to futfer any thing by oleving him, he will be able to repair us in another

S. What now is the general nature of thefe appendent

precepts, wherein they all agree and accord?

C That they are all tolerable and supportable injuries, both in respect of what is done already, and what may be confequent to our bearing them. For thus the lofs of the coat or cloak also is a moderate injury; the fmiting on the cheek or cheeks, a very inconfiderable post ortice pain, and only valued for the contumely anaext to it, was a parawhich yet Christians had been before, v. 11. (and should thirty fine after by the fufferings of Christibe) taught to support long of chearfully: and the going a mile or two a very tolerable injury to the body, or invafion on their liberty, and a very eafie pott (both among the lews and the * Perfians, from whom the Jews had that * cuffornes

part fomeleven or eight furlongs at most, Agathus 12 p. sq. 1 dlene of the Periian tyrants to prefe the bodies of men as among its to obbotic. and force them to carry their burthens for a flage, I caparatan, and then to reft whence the stages were called and and others fucceeding them in turns: See Mitt 27 Ma hage had been

The Perian Paris a . No Licement

being compared with the ordinary stages. And from thence appears, 1. The reasonableness and agreeableness of Christs commands to our strength, that he provides us such easie yokes and light burthens, even when we think he useth us most hardly: 2. the indulgence which he allows us in matters of greater concernment, where the damage or trespass is not so supportable. He there intimates a liberty to use some means to save or repair our selves (where that may be extremely useful, if not necessary, to our temporal substitute) though not to work revenge on the enemy for what is past, by exacting any punishment on his person, by endeavouring to trouble him who hath troubled us, (which cannot bring in any profit to us.)

S. What wore is particularly observable from each of

shefe, and t from the first ?

C. That for light injuries done to our bodies which leave no wound behind them, nor are the difabling or weakning of our bodies, nor bring any confiderable pain with them, we are not to feek any way of private, no nor fo much as of legal revenge, no, though the injury were a contumely also, and the putting it up 2 reproten in the account of the world, and withal a possible (nay, probable) metas to bring more upon me of the fame making. This thus fet, is no. Chultian duey, which I cannot omit without fin; and which for us to perform or Christ to command, is fo far from unreasonable, that the contrary, if we observe the experience of it, is much more unreatonable, the feeking of revenge ordinarily fullifecting us to greater inconveniences, to more and more dangerous blows (many times) if we become our own champions, and avenge our felves, and to more confiderable trouble and charge. If we feek it from the Court of Judicature.

S. What do you in particular offerse from the fe-

cond?

C. It offers me a fair occasion to tell you somewhat of that great question, concerning the lawfulness of going to law.

S. I hal most willingly make use of the occasion, and defire your sudgment in that point. C. Go.

C. Going to Law, I conceive, is not fimply unlaw- Of going to ful, because Christ finding * Courts of Judicature (for ! matter of Mine and Thine) in the world, did not take that power into his own hands, (Who made me a Judge?) or out of those hands where he found it. In this whole Sermon of strict Precepts upon the Mount, he gives no command in (laies no restraint on) this matter any further than what is contained in these words, He that would implead thee, and take away thy coat, let him have thy cloak alfo: The utmost of which can How unlaws amount no farther against going to Law than this, ful, 1. That it is fuch a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back; and when so used, it is sure unlawful. 2. That I must not go to Law with any by way of * Retaliation . . Per mo-I mean, for no other cause but because he by that dum Taliomeans hath disquieted or injured me; for the precept of [Let bim bare thy cost alfo] (being thus interpreted, that I must do so, rather than go to Law with him) cannot justly be extended toward this sence, any farther than the context will authorife the extending it; and that is only thus far, That rather than retribute to him exil for exil, or retaliate, ver. 38. I must even let him take it, and not go to Law with him, i. c. I must thus be quiet rather than bear him any malice, or do any thing that shall inflame me, or raise in me a defire of revenge against him: For any of these will make that unlawful to me which indeed was not fo. 3 That I must not go to Law only out of a providence, that the bearing of one injury patiently may possibly or probably bring a greater upon me; but think fit to truft God with the preserving me for the future, who will be more likely to blefs and reward my patience and meeknefs with tranquillity and prosperity in this life (according to that promise of the Pfalmit, [The meck shall poffes she earth] where the earth fignifies the Land of Cansan, a most prosperous rich Land; which very words are repeated by Christ in this Sermon, Chap.5.5. and if there the earth be the Land of the living only, there will be Terra vino great loss in such an exchange) than any contrary ventium

Hou Lave

vice of contestion facts or impatience. Or at that I must not go to Law to recover a coat, when I have a clock litt, and for a finall unconfiderable poffession. whele is not necessary to me, which I may be without, and the recovering of which will not be proportionable gainful to the charge or trouble of going to Law for Inche severals contain the utmost that I can ima gine that plade of Christ can be justly extended to: All which not withflanding, the fe other cases still remain which come not under that interdict in its largest extent 1. That he that cannot by any arbitration get his own, not yet conveniently live without it, may make ute of the fettled Indicature of the Land where God hath placed him, supposing that he fall not into any of the faults before specified, and possibly incident to the waging or managing of the just est action. 2. That any one better tenderly affected in conscience, so as to defile affurance that he enjoys nothing but what is just for him to eajoy, may lawfully in matter of any doubt or controversie concerning propriety, use the law to make the decision for him; suoposing again that this be fincerely his intellation, and that herefolve quietly to fland towhat the law thall to adjudge. 3 That he that by this means definds a Widow or Orphan, may very Christians at this means. 4. That he that may thus preferve handle in a furficiency to provide for his family, and without it probably cannot, without either craving other mans alms or expecting relief from God by extraordinary means, may use this means to do so. 5. That he that may by this means be enabled to relieve the poor, which otherwise he could not do so liberally, and doth it finearely in order to that end, and when he obtains his own, evidences that fincerity by his performance, is full free from any rettraint arifing. from that precept of Chaff: who cas on the other fide, he that contends for trifles, goes to Law only that he may lofe nothing of his right, critic only to get legal reparations for his lottes (whereby that which is justly taken from the other that injured him, is justly rettored To him which we a joined, the one being as well able to bear

bear or suppport this act of justice as the other that of injustice) but also to give satisfaction to his r.v. n jesul appetite, (a very carnal, importunate, devilish as ection) to give the energy tome smart or pain, which brings in no real gain or case or advantage to himself, siev only that of tatisfying his vindicative humour. In no way be justisfied or excused in such a fuit. So also the suring of those which are not able to pay ne, (and by my suit are but mide more unable) when all that I can hope for; is not reparation of my 1. If, but punishing of him by prison or the like restraint on him, that brings in no advantage a jain to me; this is unlawful and unchristian stell.

S. But is there not in objection against going to Liw in

any cafe, product le from 1 Cor. 62

C It will fuffice to answer, That the Apoll s scope there is only to reprehend going to Law befor. Heathen Tribunals, which when any men are guit; of it, muf fignific either, that there is no Christian among them no tob Judge betweet contenders; or elfo that they would rather chuse an Heathans arbitration than that Chathans: other of which being very culpable, that which andes from one of them mul needs be fo, but nothing elfe upon the fe grounds. This is agreeable to what Chait had before faid, Matth 18 That if thy brother trefts a single thee, (do the any fuch injury) and will not make thee amends, thou shale rellie to the Church; who are there furely some Tribunal of Christians, who have power to make thee amends, if he will land to their judgment; and if he will not, Christ then goes farther, Let him be to thee as a Heathen or Publican, i.e. I conceive in that place, not only that he is fit for Excommunication, mentioned in the next verse. but also that thou hait liberty (let him be so to thee, To against whom he hatherespass) to implead him in any Gentile Tribunal (because he will not frand to the Chriftians award) as thou wouldest and may est a Heathen or Publican which trades among them, and who is in the interpretation of the Jewith Law, though a Jew, yet a kind of Heathen, or by converting with them equipol lent to one. Ber

· The fire

S. But may it not from that chapter to the Corinthuans be still preft, that ver 7. it u faid, " There is utterly a fault among you, because you go to Law one with another?

· 101 . a.

C. I answer, that the utmost that that infers is only this, That those particular . fuits at Law that were then among the Corinthiam were all unlawful, (which you will have reason to believe, when you find the same Apostle telling them, ver. 9. that they did injure and defraud one another; and it is more than probable that their going to Law was used, as here in Christs Sermon it is supposed, as a means to do so) but it is not conclusible from thence, that all other mens fuits are so, because possibly not of the same nature as theirs were. But then, fecondly, there may be somewhat in the Apollles using a special word in that place, not any of those more usual words which are without doubt denotations of fin but another which fignifies a going less; and fo may perhaps only conclude the thing which he speaks of to be no more than comparatively evil, i.e. not fo good as patient bearing of injuries and loffes ought to be effected, which feems to be enforced by the words immediately following in the end of that feventh verfe, Why do you not rather Suffer injury and defraudation which will infer, That patience of injuries is a greater vertue and more heroical excellence, a higher pitch of Christian Philosophy and contempt of the world, than going to Law implies, far more than that particular kind of going to Law was approved to be; but not, that going to Law is from that place made in all cases utterly un-Just as losing my own life when I am affaulted lawful by another (rather than I will take away his) is, as even now I shewed you, a high piece of imitation of Christ, who laid down his life for his enemies; which notwithstanding the killing of the invader in that case, when I cannot otherwise save or rescue my own life, is acknowledged to be no fin, because not forbidden by nature, or Christ, whose prohibition (not counsel nor example to the contrary) it is that makes any thing a fin ; for where the con no Law, there is no transgression. This I conceive

&c.

may give hints for the understanding this whole matter.

S. I shall labour to make use of them; and because this discourse bath a little led you out of the way, recal you into the road again, and remember you where you left, by demanding what is to be learnt from the third particular. which Christ thought fit to Superadd to the matter of

retaliating.

C. It is this, That the same rule holds for my Liberty Invasion of that did for my body and estate, that every diminution our Liberty of it must not enrage me either to a private or legal revenge on the invader. The fum of all is, That small supportable injuries of any kind we Christians must bear without hurting again, or fomuch as profecuting or impleading the injurious in weightier and more confiderable matters, though we may use means, first to defend our felves, fecondly, to get legal reparations for our loffes; yet even in those, the giving any way to revengeful defires, or defiring to give him any imart or pain, that brings no real gain or eafe or advantage to us, fave only the fatisfying our revengeful humour, is still utterly unlawful.

S. But what is that that follows in the close of this period, ver 42. [Give to him that asketh thee, and from him that would borrow of thee, turn not thou away? [And

how comes it in in this place?

C. The substance of it is a command of universal, un- Liberality limited liberality (according to our power) to all that to all. are in need, and a direction to one special kind of works of mercy, the lending (without all exaction of life for the Loan) to those that are in present want, and may, by fuch present supplies for present exigencies, be taught a way of thriving in the world, and getting out from those disticulties o fortune. In which case the lending for a time, and after that time the requiring mine own again, may do fome men as much, perhaps more, good, by obliging them to industry and providence and fidelity, than giving to some others might have done.

S. What connexion is there between this precept of live-

vality, and the non-revenge simmediately preceding?

C. It is this, 1. That forgiving and giving, the two

frecial works of our charity toward men, should always go together; one never doth so well as when tother is joyned with it. Revenge will blast our liberality; and the cover us illiberal heart will defame the most perfect patience. 2. That the practice of liberality will help us to think it read nable not to meditate Revinge, and withil demonstrate our patience of injuries, Sec. to be no publishimmous cowardly act (because I due not refiss him) but only an act of obedience unto Christ, in doing as he hash done, both for patience and liberality, my Christian charity obliging me to one as well as tother.

S.A.X.
Of toring
Lucines.

- S. What new all ground week of the mat period?
- C. The reputation of the Old Law of Loving Neigh-
- S. Is there any fuch tirm; in the law of Moses, or Nature, that we fould have our Enemies, and love none but Narehours?

C. I thall tell you as clearly as I can, what both thefe Laws have done in this matter.

S Charlette Law of Moles done ?

The Motar cal-Law concerning

C. I the loving of the Neighbour, i.e. the Fellow low, it hath commended to love him as thy felf. Lev. 19.18 and not to avenge or bear any grudge against him; from which, though it were no ex lufion of the like to man of other Countries, yet it is very true that the lews took occasion of advantage to dony all kindnet and xercife of offices of common turnanty to all others, u. lefs they became Projety tes to them. Now this the, do without any authority of their Law, which the for Chart by the Paralle of the good Samarita., In we to belong to the loving of (and thewing mercy to jothers cell the their own countreymen, and extendeth temeaning of the word [Neigh our] to all thof who are of the fame common lock with us, and are min as well as our telves: thou hithe truth is, God by pref ribing the lew peculiar meats, and for bidding others that were familiarly used by the Nations, did confequently siteraict them any special familiarity of conwerte with the Nations, by way of caution, left they thou 1

should be cornected by them (who were at that time fo extremely idolations and hishy in their practices;) which rule confequently was to be a count, d temporaev, and to last no longer than the reaton of it. But then, for the hating of encourer, it is not to be thought that there was any fuch precept given them, of hating either all but their own countrey men, or even all their very ene-Thus much only toward it we find in the Law, that though the Jews were commanded to do courtelies to their enemies of their own countrey, to being back an enemies Ox going aftras, and to help up his As lying under a burthen, Exod. 23. 4,5. Deut. 22. 1, Cc. Vet they are forbid to enter any friendthip, affinity, league with the feven Nations, Hittites, Amorites, &c. or to thew any mercy to them, but commanded to deftroy sbem utterly, Deut. 7. 16. and 20.16, 17. and a cordingly it was practifed lolb 10. 40. and the time, in fome proportion, with other enemy cities, Deut 20.13. Thou halt fante all the miles with the ede of the fword; but this with fome lim tations, they were to offer them conditions of peace, and to permit them to redeem their lives, if they defired it, by fervitude, cer-10,11. The ground of this difference between the feven Nations and other enemies of the Hrachtes, is vifibly the nearness of the former, and the danger of the Ifraelites being corrupted by them, and fo 1. this extreme severity was not commanded toward enemies indefinitely, but only toward the feven Nations, left, it any of them were preferred, they thould feduce them to their abominable filthmesses, t.r. 18. whereas the proceeding was not fo fevere against other enemy-cities: farther off, from whom there was not the line danger; and 2 it doth not appear that t is belonged to any but of that age, in confideration of the dang r of feduction to their fins; for Solomon doth not fo, but only levies a tribute of band-ferrice upon them. I Kings 9, 20, 21. After the time minner were they to deal with the Amal kites, to have were with them for over, Exed 17.16. Deut. 25 19. and with fome difference with the Mostite, and Ammonites. In all which nothing can be ob-

served contrary to the law of Nature or humanity; for the same power that the Magistrates on earth have over malefactors, the same sure must be yielded God over Nations and Governours of them, to put them to death by what means he please. This execution he was pleafed to commit to the people of the Jews after a long time of patience, when those Nations had filled up the measure of their Rebellion, Lev. 18 24, 25. So that this [of basing enemies I cannot be accounted of as any common general command, (for it held not generally against any but these forenamed Nations) but as a special, particular fentence of Gods, to be at that time executed on them. And although, the truth is, the Jews did generally refolve it lawful to kill or spoil any that were strangers from the Religion of the true God: yet by the limiting of Gods command for such execution to these forenamed, and that with this reason, because they had filled up the measure of their inequities, (which when it is, none but God can judge of) it is evident that this was an error in the lews, and that the rather, because at this time when Christ spake, they were subject to the Romani, and had no power of the fword in their hands; in which case those former commands of war with Amalek, (much more with other idolatrous Nations, against whom it was not appointed) became utterly out-dated. and the law of Nature was to prevail, which commends love and charity to all men.

S. You promised also to show me what the law of Nature bad done in this matter. I pray, what is it?

C. We have no better way now to judge of that, than by the writings and fayings of the wifelt natural men; the fum of which is this, . That all men are to be loved and obliged by us; no man to be hurt or difobliged, but he who hath first injured us: in which case Contacoles the great * Philosopher thinks it as * reprovable a thing to love an enemy, as to bate a friend. But withal, the mo-

&, caper) sound in ben vier' in bem ider of cate. Ib & . I soon na vie wente en im in Cio. 't mot Sud.& in mot' in Ett, wat and omir, eiter SophinAn tig Paring wants o'rei conar con, 'ou moder po confine Freque, if at ad ije ta a save Sophin Oed ... im y miteu ved gren namit film mi, Jerie. me in a freitige , Burip lon. And again, 'l' ver mi che a terre me alla menter ;

Namini nocere-nili priuslaceflitum injuria. Cic. Offic. * Arift Top.

Ælchy .Pr.

The Law of

Nature

So another, Merdia ular, a orderis wet, i'm. And Thucyd. 1. p 77 ' patring adis-pierer manuin. And Homer. toling not of grant is a reproachful thing not to revenge injuries. Odyff. 1.24. And Heliod 1 1. To senter of della rane, 121 of ign of inou. So Arithotle de Mor.ad Nicom 4.5. Seen y in auditing, de huver at mi ingelouis 6: To ma if a'moutreis to gage to land course virgant l'al coreds Mr. And Rhetor late 9. Single as a discussion well to it is in the us musicity parton, x, want dua root it get not con hat at fiere, in it dieuns and an airla in To us in at. So Seneca 1 1.ep 82. Hoc justitiae convenit, suum cuique tribuere. beneficio gratiam, injuria talionem, aut certe inalam gratiam. So Cice to, inter ea que ad jus nature pertinent ponit vindicationem, de Invent 2. Et ad Articum. Odi hominem & odero, utinam ulcifci poffem. Et in Antonium, Sic ulcifcar facinora fingula, quemadmodum à quibusque sum provocatus.

derateft, and wifeft, and most elevated minds, though they would not command or oblige all men to love enemies, do yet commend it as most honourable so to do, and give many excellent reasons for it, and conclude, That the wife and good man bath no enemy. So that from all this, the short is, that the Jews taking some advantage from those forementioned commands of Moses, and miltaking them, did think it lawful to hate others of different Religions, i.e. all other Nations, (and the fame may be observed of the Grecians toward the rest of the world under the title of Barbarians:) but in this did they both against the Law of Moses, as hath been shewed, and against the Law of Nature, by which hating or hurting is avowed only in case of injuries done, and even then also the contrary commended : and so that which Christ hath here to do, is partly to recal and reform the Jews to the Law of Nature, and to command that which that Law commended; partly to advance and fet it higher than the law of the Jews had required of them before.

S. What then is now the Law of Chaift in this matter?

C. It is fet down, verfe 44. But I fay unto you, The Law of Love your Enemies, Cc to the end of this chapter. The Christ fum of which is, That other mens faults or fins against us,nay,against God himself (for the Jews enemies, the people of the feven Nations, Amorites,&c. being moth deteltable finners before God, are here referred to in this word Enemies) give not us any dispensation for the non-payment of that great debt of our nature, love to all our kind. It is true indeed, the passions and affections that our nature is subject to, do incline us to re-

venge against our enemies; or if we can conquer that, jet we cannot chuse but make a diffinction between friends and foes, and at least have a great colunes and indifference to those who have deserved so ill at our hands. But Christ is come to mortifie those affictions of rage and revenge; and to lead us (higher than nature would bring us) to affections, and words, and actions of kindness and benignity to those that have expect the contrary of every of these toward us.

S. But wit not abundantly sufficient, if my affections and betar our toward mine enemy be not like his to me, nothind, retaliating of injuries, &c? Is there any more

quired of me?

C. Yes undoubtedly of a Christian; who is to tranferibe that copy that Christs own dealing with us when we were enemies did fet us. I must not only negatively, not hate, or curse or pursue with injuries; but positivele love, and blefs, and do good, and pray for my greatest chamv.

What is meant by loving him?

C. That denotes the affection of charity and kindness and benignity toward him : 1. Wishing him all the good in the World, but that efpe ially waich he most wanteth, the good of his Soul, conviction of fin, retormation, Je. 2 Pitying and compaffionating him, and that the more for being mine enemy, because that implies a fin in him, which is of all things the most proper matter of compassion; 3. Being cordially affected roward him

S What is meant by bleffing him?

C The word in * Greek, and the opposition to cuifing, (i.e evil or bitter speaking) noteth kindness and friendliness of language, giving them all friendly and courteous words, who have nothing but railing and evil speaking for us; commending in them whatever is capable of our praises, though they do nothing but defanc and backbite us.

S. Utat is meant by doing good to them?

All outward real effects and actions of charity Such a salms, if they be in want; feeding, giving to

f he thing

Si bung

drink, clothing them, when they are hungry, thirsty, naked; comfort, if in any distress; counsel, it in any disficulty; rescuing their goods, &c. if we see them in danger; admonishing them in a friendly manner, and such as may be most likely to prevail with them, when we see them falling into any sin; reproving and correcting fatherly, when we see them fall: in a word, contributing our utmost to the good of their bodies, estates, families, reputations, but especially their souls; and all this without any tincure of revenge or rage mixing with it.

S. What is meant by praying for them?

C. Desiring of God for them whatsoever they want: praying for a. Grace for amendment of life; 2. Pardon of sin, with enemies.

an expression of my free pardoning them; 3. All other blessings temporal and spiritual which they stand in need of. And because the practice of this is such a stranger to the world, I shall (at once to prove and exemplished his duty) set you a copy of it, a very ancient form transcribed from S. Basis, one of the holiest Champions of the Church of Christ, which from him you may not fear to use or imitate.

A Prayer of St. Bafil's translated out of a Greek Manuscript in the University Library of OXFORD.

O Long Suffering and eternal King, that for the condemnation that came by the Tree, went lifted up on the Tree, (and taken from this Earth by that shameful death) and hast shewed forth thy self to all that chuse to follow thy steps a patern and copy of long-sufferance and patience, that offeredst up thy intercession to the co-ternal Fasks. In these very high-

ΑΝοξίκακο βαπλεύ κ αίΑ διε, δ διλ τ έκ ξυλοκατύκειπν δτί ξύλο άρθεις, κ τίς
άκολοθούν σο τοῦς ίχνοπν αίρομίροις μακε τυμίας σαυτίν
επόδουμα σξαχόμινο, νο
επόξ τη καυρίστων σε θερμάχων έντάξια πεσίγαρος πο
συνανάγχο πούτοει άντις
οινάνθροπ, κίειος κ είς δι
Ν 2

ter sexing God which crucified the : Duthou, O Land, thou the fine lover of mankind, afford the vercy and pardon to all that are exames tons, which either by treachers or reproach, or contume-Is, or enty, or by any other means, through the treachery or calumny of the Devil, that lover of hamed, have express their malice or midne sainft us; Change their counte from that mifchierous, to a fwest Chaffian temper of gentle. nes, infufe into their hearts fincreunfergued love ; bind them fajt to us in the inviolable bands of Spiritual friendship ; and by webst means they knowest most fit, make then partak as of thy pure life. As for those that love we, or for thy buly Names fake do administer to our bodily necessities, repay them with the iches and a undance of thy gifts, and rouchfuje them the lot and justion of faithful and wif sieward, and for those that out | good affellion bave rememted our infamilies, or bave prayed for us, receird them with the plensevies grace. To those that have consolind dus nit ferable unworthy Creations to pray for them, grant the things that be profusable for I'm and rield them those requests of the as schick tout to their fal-. mon. salfandthen from the balighter the richnescies and bowels of some ofin. And, O thou Futher . Companion , picy all those that . . A mate das antothe Disine

am mias isule, in comband. ens, n hordogenivers, n impea-Canv, n Barnaivenv, n xal cior di Tiva TE TO UE OTICEANS x smeetas To sixamy Sigur O செய்யாடு மும்மா ஆ வாரைவுட עליסוג, בר לאונותדע דם ד או ווhas adesirias ayahinyuha. μετάδαλε τας γνώμας αυτών in Kaxondeias eis cheixear iu-Care & nagliais autur a denor משמדוש או מיוש הצודני סווdurer nuir auteis er appnxTus diqueis curoias sidua-TIXHS x + danggra or Cans. cis cidas Abpois, Kolvanas An-Tittav. Tous jajamurtas imas, n' is ras comativas yenas dia to oir diaxoristas a prov ovojua, + Theolais or du-(בשו מידמעו לשו, או ד אוקנ-מה לני חקשי אן פבייונושי כוצוsicar aflator x Tils Tab. voias nuti er ajaba stadiou usurnations, i x isid xuirois. datini + zaeir ou en-Caldon. Tois citthaufois Ti intriga Taxaimijo avaji-יותו יום משונו וניאולר, דב azerina zacioai. x 72 ccis ormeiar aimuata apay. x Thena The shin on x Tous ci arigues durois Camistiker. חעודמה. בנודת אמן צוש, דנני הדו dol a roi boras ex enger, aurras

tre of thee , be thou prefident in all things, and affistant to all, together with us thy finful and unprofitable Servants, and make us all Heirs of the Kingdom: for to thee it belongs to (bew mercy, and to face us, O our God, for thine is the power for ever, Amen.

eis if Selar or aganto Exusor. מפינאלו חמויים, א, מודואמני. ouv nuiv Tois dua; Taxois x a. Xetions duxons ou, xit ons Baortsias xtneevours amigradas. od yag on to exeriv x, on CHY ruasio Osde nun, ortonet 73 xeat G eis Tes aidvas, Autu.

S This is a duty of some difficulty : what help can you in el me to, to facilitate the per formance of it?

C. Many confiderations there are which will tend to that end. Three there are here named.

S. What be they ?

C. The first is the example of God, who sheweth Considera mercy to finners, who are his enemies; and in the outward dispensation of temporal bleflings, giveth as libe-dity, ral a portion many times to the wicked, unthankful pro- The first ... vokers, as to his good fervants; and for the common advantages of life, Sun and Rain, dispenseth them genefally in an equality to all. And then for us to do the like is a God-like thing, the greatest dignity that our nature is capable of.

S. What is the second help?

C. The confideration of the Reward which God hath The fee to decreed for such who do this, and that proportioned to their actions; viz. Retribution of good for evil, of incrcy and happiness, though we are finners and enemies. Wholoever doth but think of that, how much the joys of Heaven for eternity are beyond the pleasure of a little revenge for the prefent, will never think ht to make fuch an unequal exchange, to lose so rich a reward for so poor a pleasure.

S What w the third help?

C. The confideration of what is done by all others, The thirth the vilest and wickedest men in the world For such were the Publicans accounted, and yet they could think themfelves obliged to love their friends, and fatisfie that obligation; they could use Civilities and courteous Com-

pellations and Salutations to their Neighbours, &c. And it we, who are bound to exceed the Scribes and Pharifees, the firsteel Sect among the Jews, shall be but in the same rank with Publicans, (who are other-where put with Heathens and Harlots and Sinners) the vilest and most abominable of all men, this will fure be a great reproach to us Christians.

S What other Motices can you add in this matter, why

I (rould love my enemies?

Five Mo-

C 1. That by this means I shall conquer my felf, my unruly paffions, which is a most glorious heroical piece of victory. 2. That by this I shall preserve my self in a great calmness and quiet of mind; which thoughts of icvenge wholly deprive me of, 3. That this is of all others the most probable way of overcoming my encmy; Revenge being a means of exasperating and enflaming him, Charity of melting him. Which if I do, I first get a Friend for an enemy; and secondly have the honour and claim to the reward due to them that convert finners from the error of their ways. 4. That this is 2 way of ex elling all other men in the world, none but Christians thinking themselves obliged to do this. 5. That this is the special way of Christian perfection, and is so called in the close of this Chapter, Be ye perfett, as your tather which is in Heaven is perfect. In itead of which S. Luke reads, 6. 36. Be se merciful, &c. noting this Mercy or Alms or Benignity to Enemies to be the higheit degree of Christian perfection.

S I befiech God by his renewing quickning Spirit to mortifie the contrary fin, and work this truly Christian grace in my keart. Inchance past through the fifth Chapter, and so Christs Reformations of and Additions to the Old Commandments; I will not question why Christ reformed or improved no more of them, it is sufficient to me that he hath not; which being an all of his wisdom, it is not for man to

quefiron,but acquiefce in.

C. You judge aright; yet do I conceive that three other Commandments of the second Table Christ hath also improved in this sermon. The eighth, that against stealing, he hath improved into doing unto others all

things

things which we defire (hould be done by them to us, Chap 7.12. The ninth, that of not bearing falfe witness. he hath improved into not judging, Chap 7.1. The latt, of not coveting, into taking no thought, Chap. 6. 25, Cc. And for those three you may have patience till you come to those places, and then you shall have them ex-

plained to you.

As for the fifth (which is the only one of the fecond S. Ct XI Table which will then be left out) there may be partie of the cular reason for it, because that konour of Father and Mo- fith Com ther, obedience to Superiours, Magistrates, Je. was by mindthe Jewish Law advanced so high, even to the prohibi- ment. ting of thoughts of evil against such (which fav the Jews, is the only case wherein thoughts are prohibited) that there was no need, or almost possibility, of setting it higher in respect of the degree. And for any thing else in that matter, it will be worth your marking, that Christ meddled not with it Though he were as God, the King Christinedof all Kings, and might have changed or disposed of with Dorn their Dominions as he pleafed; yet he was not pleafed nion amo g to make any alteration, but to continue and fettle all in men. that course wherein it had formerly been placed by God himself, living in subjection to the known Laws, paying eribute to Cafer, and not fo much as accepting the judicial cognizance of an offence when he was put upon it: fo that what he added to Mofe, in this matter, was only greater reverence and awe to the Father, or Magiltrate, or Civil power, not any retrenching of his for. mer rights. In which he was so extremely careful, and tender above ordinary, that whereas Mofes among the Egyptians, when he was but a private man, did take upon him to exercise an act of judicature on the Egyptian which wronged the Ifraelite, Exul. 2.12. Christ would never do any fuch thing, but left the woman taken in Adultery, and all other offenders, to the ordinary legal courfe, and would not upon any importunity usurp or take upon him any thing in that matter. By which, it you please, you may discern how far from the practice and Gospel of Christ are those Doctrines of ambitious men, which have made Christian Religion a ground or

excuse of moving and disquieting of States, and shaking it not diffolving of Kingdoms.

C. I had rather you should be ignorant of them; vet

S. What Dottrines are thof: ?

Sedition.

The Popes thoSwords.

Patrant to Carnum lold mortalis Det. Fod Ties Zamore in

VRE, 1.2. 1.

Doctrinesof those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may be careful to avoid them. 1. That of some adorers of the Papacy, viz. That the pretended Vicar of Chrift, as Successor of S Peter, hathewo Swords given him by Christ, the Spiritual and the Temporal; and that by that means he hath power to dispose of all the Kingdoms of the World, and in case of Herefie, to excommunicate Princes, and absolve all Subjects from their bands of Allegiance to them A thing to ridiculous to be affirmed of the Pope as Christs Vicar, (if it were supposed that he were so, beyond all other Bishops, when, as I have already shewed you, Christ himself absolutely disclaimed all such power, and, beside that he gave no Sword, but only Ky, to Peter, most sharply reprehending him for using the Sword, though against the apprehenders of Chult himself) that more confiderate Papiffs difcerning this, & yet unwilling to deveft the Pope of that to long usurped power, have found it necessary to pretend another Tenure for him; and therefore flyle the Pope not the Vicar of Christ (for that would give him no power fo much as of a Civil Judge) "Vice deem but the Vicar of Ged, whom he hath ict up to be his l'acgerent over all the World: 2 doctrine too tenceless to need, and not so much avowed as to expect, a confutation. Or which whole matter it is enough to observe, that it is fet as a Character of Christs greatest enemy, inspections. Antichaft himself, that he shall exilt himself above all that is called God, i.e. (as it is ordinarily interpreted) above all the Kings of the Earth. All that will be useful for you to learn, is the unchristianness of those actions in Subjects which are built on fuch Antichriftian principles as thefe, such as are Rebellion, Treason, Sedition, attempting the commotion of States, on colour of Religion, or on any other title or priviledge from Christ (or any Vicar or Officer of his) to do to; defaming feaking ctil

evil of Dignities, &c. A fecond Dollrine of this nature is that which some speculators and nice wits have pitcht on, by millaking of some Scriptures, and not foreseeing the dangerous consequents of it, viz. That all * Dominion (whether of any private man over his own founded on Possessions, or of a King over his Subjects) is founded in Grace. Grace, i. c. That no man hath right to rule others, or Dominium even to possess any part of his own inheritance, but he fundatur in who is in the farour of God, a gracious firitual perfon. A Dollrine absolutely destructive to all Government and to all Community; every man that thinks himfelf godly, (as when so much advantage is to made of it, every ill man will either think, or, which is all one in effect, pretend himself to be) having by this Dullrine authority to rebel against any, to despoil any, whose power or wealth is an eye-fore to him, there being no other Judge on Earth, but his own cenforious, or mutinous, or covetous humor, to pronounce infallibly of any man whether he be a Child of God, or no. As for the fallenels of it, it were fufficient to fav from Christ. That God fends his rain on the unjust as well as the just. and therefore the latter of them hath not the Inclosure of the good things of this world, whether riches or power: Or secondly, That we are forbidden to judge before the time; and therefore if it were granted that none but the just hath that title, yet were there no way of defining who is just in this life, nor confequently of diffeizing the wicked of his inheritance: And thirdly, that he that is not now within that Covenant of Grace, may be within it to morrow; and therefore that that Doctrine would bring in all uncertainty and confusion. But I conceive there is a Chapter in the New Testament that is most of it set on purpose against this Doctrine. as against a branch of the Heresie of those that then called themselves Gnotticks; it is I Tim. 6. And if you please, because it is not readily understood, I will give you a Paraphrase of it, for the former part of it, which most specially concerns this purpose, 1 Tim 6.1. Those Christi- 1 Tim 6.1, ans which are fervants under joke, (i.e. Bondflaves to &c. Heathens) must perform all that service and obedience

to them which belongs to them by the Laws of fervants among the Heathens, that the Profession and Doctrine of the Gospel or Christianity be not evil spuken of by those Heathens, as it will be, if they see men prove the

worfe fervants for being Christians.

Verf 2 And those Christians again that have Chriflians for their Matters, must not despise them, or detract any part of that obedience which is due to them, upon pretence, That by being Christians they are become their equals or brethren: but let them rather confider that their Christianity obliges them to perform most diligent fervice to them, because the Faith and love that conftitutes men Christians, confits in * helping and affitting one another to do good, which is all wherein their service consists. And that this be the practice of all servants, do thou, who art to inflruct them, take care by

thy Doctrine and Exhortation.

take: (that is mix + () but to take up at the other end, (as in carrying a flasket) and fo to help bear the burthen, or (as and fignities pro) to take up and bear any weight in anothers flead, 1 e. to help or affilt, and particularly to ionyma i in an active not paffive fence, as Acts 4.9. (the only place belides where it is used) it lignifies, doing good, not receiving it.

> 3. And for those Gnofficks (mentioned verse 20. with the same character there let upon them as here) which teach Libertiniim inflead of the Doctrine of

Christianity and Piety;

4. This you may observe and mark of them, that they are puft up with an opinion of *knowledge (whence they take their name) whereas indeed they know nothing, and fludy nothing but * disputings, and verbal controversies, which have no matter of substance in them: and this studying is a kind of . disease in them, them: and this itudying is a sill that comes of it is entry, strife, railing evil furmifing.

> . Odd kind of * discourses of menthat have their minds perverted, and have * loft the truth, and have taken up an opinion (which caused the Apostles speaking of them at that time) that the * Christian Religion is a gainful trade, a means of helping one to fecular ad-

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vantages (as that a Servant shall be made free by that means, &c. which occasioned this discourse.) From such seachers and doers as these do thou separate thy self, express thy diflike of them by some means, exercise some part of Ecclefialtical * censure, by way of discipline upon o noteth,

6. As for that opinion of theirs, That the Gospel or Christianity is a gainful calling, though it be not true in that fence wherein they use (or whereto they apply) it; yet in this other sence it is most Orthodox, That Christi. anity with a competency wall the wealth in the world.

7. For it teacheth us this, That baving brought no tresfure with us into the world, it is certain that we shall

carry none out : and therefore,

8. If for the time that we live here, we have enough for the necessaries of life, food and raiment, (as any man that useth those means that Christianity directs to shall never fail of them) we shall in this be * sufficiently provided for.

'That is the meaning of apreamous

a writer, in these we shall have enough, or with these we shall be fatisfied ; not as we render, Let us therewith be content) for it is in the future tenfe, and the Indicative nor the Subjunctive Mood, and fine a is properly to have enough and to a vie said V 6 having enough of his own, without mordinate means toget it. RPBD from PBD or PBW both in sence and sound sufficion differing from the Latin word only in the Latin termination.

9. But they that will not thus be fatisfied, but will be rich, lay up treasures in this world, (and so for power and authority) and make Religion a means to procure them, they do by this ingulf themselves into all the dan-

ger and temptations in the world.

This place you fee is directly confronted against that doctrine: and if you will confult 1 Cor. 7. 20. and explain those words, [Let every man in that calling whereunto be is called, therein abide] as the context will enforce; you will find this to be the refult of them, not that it is unlawful for a Christian to improve his estate or condition in this world, (for zer. 21. the Apottle advifes flaves to obtain their freedom, if they can) but to shew us, that to think our selves free from any obli-

gation of this world by vertue of our Christianity, is to make Christian liberty a pretence to the satisfying of our concupiscence or carnal desire, and so a thing most unchristian in those Gnosticks, which there also are spo-

ken against by this Apostle.

By all this you fee this Doctrine as punctually prevented, as if it had been by Prophecie foreseen so long before, it being indeed the Doctrine of the then prefent Gnofficks, (as will farther appear by what is faid of them diffinctly, 2 Pet 2.10. That they despife Dominion, and fear not to freak evil of dignities; and fo, Jude 8. * they fet at nought Dominion, evacuate, take it away) then in latter times by the schoolmen revived, and of late by others brought back into the world again. The observing this antidote against it will secure you from many hurtful practices, of which this last age hath been fruitful beyond all others. Some other Doctrines there are of this same making very fatal to Government, especially to Monarchy: but instead of infishing on them, I shall put you in mind of this great truth, that Christ and his Disciples were, of all the Doctors that ever were in the world, the most careful to preserve the Doctrine and practice of Allegiance, even when the Emperours were the greatest opposers of the Christian Religion; and if ever you mean to be accounted a follower of them, you must go and do likewife.

S. But I pray give me here leave to infect one question concerning those Emperors, which is thought to he of some difficulty, Whether Christ in acknowledging allegiance due to Tiberius Casar, whose predecessors had so lately changed the ancient Government of Rome by the Senate, did not by that all of his example give liberty to us, that we may lawfully yield our allegiance to any unjust prevailing power

whatforer it be

when Christ lived, must be considered distinctly what it was. It is true indeed, that Julius Cafer had (not many years before) wrested the power out of the Senates hands and changed the Government violently: but before this time of Tiberous, whereof new we speak, the

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business was so accorded between the Senate and the Emperors, that the Emperor now reigned unquestioned without any competition of the Senate: In him the power was quietly feated, the money superscribed with his Image, and Edicts fent out in his name, and he lookt upon by all (without any rival) as inferiour to God only. In which case of his acknowledged power, Christ being born in his dominions, thinks not fit to make a question of his right, where there was none made by the Romans, or to dispute Cafar's title (howsoever acquired by violence at first) when they from whom it was taken did acquiesce, and disputed it not. Which case how diffant it is from other forcible usurpations, (where the Legal Sovereign doth still claim his right to his Kingdoms, and to the Allegiance of his Subjects, no way acquitting them from their Oaths, or laying down his Pretensions, though for the present he be over-powered) is eafily discernible to any who hath the courage and fidelity to confider it, and is not by his own interests bribed or frighted from the performance of his Christian duty. It being withal most certain, That it belongs not to the Conveniences or Advantages of Subjects to determine or prevail anything in the business of Princes rights. I have briefly answered your scruple, and thus far infifted on this theme, though a little out of the way, because the fifth commandment of the Law is the only one of the Second Table, that the following of Christs method in this his Sermon doth not prefent to our confideration, and yet was nt enough for you to learn somewhat of, above what you had in the Catechism of the Church.

S. But wby is there nothing here added by Christ con- Sect. XII. cerning the duties of the First Table, which immediately of the due respect God? For that I conceive is clear, that no one of them, ties of the face only the Third, that about Swearing, hath get teen First Tasouched by our Saviour in this Sermon.

C Beside the wisdom of God, which even now you acknowledged sufficient in this matter, many Reasons might be farther rendred for this course of Christs; especially this, That the duties of the Field Table were

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under Mofes fet high (and explicated) enough already, and Christ need not to repeat, fave only what he meant to improve, or farther to illustrate and explain, and therefore repeated them not. Now for this a farther Reason may be rendred, taken from the different occonomy or administration of things under the Old and New Testament. Under the Old Testament God resided among the Jews himfelf in his Davine Nature, (without taking upon him our flesh) revealing himself to Moses in the Mount, and in Visions and illustrious Apparitions to him and other of the Patriarchs, and to the people continually in the Oracle, and formmediately disposed of all things, that the Government of the lews was by their Writers flyled the * Government of God bimfelf. This Revelation of himfelf, and immediate refidence among them, might make it fit and proper for him to give them Precepts for the Worthip of God, (and for allkind of duties of that kind) as diffinct and punctual, clear and high as could be: And fo indeed it was an explicite elevated Law of Pietv in general, to love the Lord their God with all their beart, with all their foul, with all their mind, and with all their strength. for the particulars of outward Performances, there were to many Cautions, so many Ceremonies such strict performances of all kinds, that Christ did rather think fit to take off from the weights of those burthens, than to add to them. And it is a common observation: That the Ceremonial part of the Old Testament Law, and all that which was Typical and prefignificative of somewhat to come under Chr.fts Kingdom, was then (as all politive Laws) obligatory only to then to whom it was given, i.e. to the lews, but not to the rest of the (then) Gentile or (now) Christian world, no not to the very Profelytes under the Old Testament, that came and lived among the lews. but only to the Natives, and to those that would be Proselytes of Justice, i.e. would be in their Obedienes as perfect lews as they But the state of the Gospel benty of another economy, God the Son pitching his Tent in our nature, taking our very humane fieth and fool upon from and becoming very

Joseph.

man among us, it was now most reasonable that he should heighten our obligations of duty (to that Nature which he had thus heightned and elevated to an higher pitch of dignity, by affuming it) and by giving us in our flesh fuch sublime, visible, elevated copies of charity toward all mankind, require us readily to transcribe them; especially when he had also taken off so much of the former burthen of Ceremonies from our shoulders, and so leffen'd our weight, and yet given more grace than before was allowed under the Law, to futtain it.

S. This is a very reasonable account of this matter; but why then is one of the four Trecepts concerning God (that of perjury) mentioned and improved by bim, and

mone elle?

C. The reason is clear, because though that Com- Perjury remandment concern God, by calling him to witness spects men whenfoever we swear, and by calling him to witness a as well as lie, (which is a great vilifying of God) if we swear falfly; yet ordinarily it respecteth men also, and that more principally, because they are wronged by my perjury, the promissory oath being indeed a means of securing my Brother of any thing which I promise him, and the breaking of that, the betraying of this fortress which was to have secured him: and therefore it is observable in St. James's prohibition of Swearing, that he adds to the negative precept, this as the affirmative command, Let your yea be yea, and your nay, nay, &c. i e. Let your word be as good as an oath, be you most ffrict in making good or performing your promises. And that I conceive to be the pitch to which Christ defired to raise us in this matter, that we should be so punctual in performing our promises to men, that they might not need an oath from us, to believe us in any thing; and so that we should never swear at all, or it we did, never have excuse or pretence to do fo. And to conclude this particular, you may mark that Christ having taken our flesh upon him, the generality of all his Sermons and precepts do chiefly respect our Brethren, (meekness, obed ence, placeableness mercifulness) and

even for the other forts of precepts, that concern God, he is content they thould fometimes give way to these duties to our fellow Christians; I will have mercy, faith he, and not facrifice, Matth 9.13 and in the bulinels of the Sabbath again, I will have mercy and not facrifice, Matth 12:17.i.e. When both cannot be performed, he prefers the work of charity, or mercy to our brethren, before the outward duties toward God himself.

S. I muft now intreat but one farour more, (and it is from your own example in that farmer of honouring the Parents) that baring not elfewhere as yet explained thefe three Commandments of the First Table to me, you will now please to do it, (with what brevity you please, (as you did even now the Fifth Commandment) because they he not directly in your way in this place) and then I hall bope to put all together, and [hall concerse my felf to have received sufficient light for the understanding of the whole Decalogue, I shall suppose my request granted, and befeech you to begin with the firft, [Thou shalt have no other Gods but me, or, before me,] What is the general importance of that Precept?

of the first mens.

C. That we must acknowledge the God of Israel to Command- be God, and as firmly refolve that there is no other God before, or befide him.

S. What is it to acknowledge bim to be God?

C. To perform to him those several parts of duty which belong from a creature to his God.

S. What be they?

C I shall need but to name them, because they have mott of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are Faith, Hope, Love, Fear, Truft, Honour, Worlhip, and Trayer to him, and that in all the parts of Trayer, both in imploring his mercy, and the grateful acknowledgement of what hath been received from him; which is proportionable to facrifice, which always among Jews and Gentiles was refolved to be Gods peculiar. And you may observe that there is such a sympathy and confent betwixt the first Article in the Creed, (and the first Petitions in the Lord's Prayer) and this first

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first Commandment, that the due explication of them (which hereafter I shall give you) will be a comment upon this commandment.

S.I will then expett till those scafons, and proceed to the Se- Of the Se-

condCommandment; What is the prime importance of that? cond Com-C. It is the Arming and fortifying our hearts against mandment all other rivals that may possibly interpole to divert that honour and worthip that are due from us to God only. The Heathen world by that fnare to the eye, that tempting bait of Images, and fome Carnalities that were ordinarily annext to the use of them, were brought to the worthipping of a many falle, or no Gods, and some of them the basest, meanest creatures in the world. The lews contrarily were disciplined by God to the worthip ping of the one, invisible, infinite Deity, that had never been seen in any resemblance, and was therefore so to be worthipt, in a place and a manner peculiar to him. and appointed by him. And the making of Images at that time being generally by the Gentiles defigned to be worthipt, and the danger being very great, that the lews would be corrupted by them. (though when that danger was not observable, they were not only counted lawful to be made, but fet up sometimes by Gods own appointment, as the PiQures of the Cherubin, &c.) this be ag eminently true of the graven or molten Images (which were by their Ceremonies of Confectation conceived to become the bodies of their Gods inspired by them) hange they were strictly forbidden by God, and the last of them that of embossed Images, became (as it is thought) unlawful to a Jew either to make, or to have, or to bow in their prefence, though they did not perform any worthip to them. And although that great strictness did not extend to all or any of the other Nations, and confequencly not to us Christians; vet Gods jealousie of a rival being a thing wherein all mankind are concerned, especially Christians, the performance of any Divine worship to any creature in the world, and the very afe of any other thing in the service of God which is by others worshipped, & by which we are in any imminent danger to be corrupted, is to be conceived forbidden to all Chri-

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flights by the force of that commandment. So also all that vilenels and filthurefs which was wont to be used in their idol-featls : (which hath been the fubject of 'another Difcourfe. B. ude this negative part of the commandment, other particulars there are to which the Afhimative part extends: as that bowing down, adoration or bodily worthip is due from us to the one true God, (though not to those idol false gods) a tribute peculturly due to him, which hath made and redeemed our lodies as well as fouls, and this debt must in any reaten be paid to him; and the worthipping of God in fpirit and in truth, John 4. 23. (which is only fet in opposition to the worthipping on that Mountain, and in Jerufaiem, 1 c. to the Samaritan and Jewish worship) is no way exclusive of, or contrary to this external worthip of the body, when it is beltowed on the one true object, and hath the fervency and fincerity of the foul going along with it; for then fure that (even bodily worthip) is performed in spirit and in truth, whatsoever those words fignifie; the spirits which we have not ceafing to be fuch, when they are yoked and joyned with bodies

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S. What withe importance of the Fourth Command-

C. It is a defignation of time for the special performing of Gods publick worthip. For the worthip it felf being fielt fetled, the branches together with the ob-In a tome just of it agreed on, in all reason some time thould be the time let apart for the publick special performance of it. And the precept in this matter given to the lews, although it have fomething in it Typical, viz the ftrict reft for that whole day, which imported a rest wherein all Christians are concerned, the ceating of our whole life from our own works, i.e. from fin, the true meaning of the Christian Sabbath, if & 58. 13. (and therefore the Fourth Commandment is interpreted by our Church-Cate mim to fignific to us the necessity of our ferring (of truly all the days of our life;) and fecondly, although being a positive Precept, given particularly to the lews, it be not punctually in every particular obli-

ELECTION OF THE PARTY.

gatory to us Christians (that live not by their Laws) ret will it conclude, from the equity of that command, Charlins. many things of we unto us. As 1 that it is not only so times to lawful, but (for a publick community of men) necessary to fet apart some set times for Gods service, and by the fame reason some set pla es, set vellments, gestures, and other the like Ceremonies, fuch as may best both comply with and help, accompany and heighten our spiritual performances unto God. 2. That what is thus let apart to Gods ufe, is faid to be fanctified or so desse hallowed, i.e to have a * separate respect due to it, fuch as that it must not ordinarily be mixed with profane and common uses; which is also the importance of nine that the Rest joyned with the hallowing, the not mixing our holy tepaworldly employments with our divine performances 3. That the remembrance of Gods spe sal mercies is a fit hint or occasion to pitch upon some day, or time, or place, &c. in relation thereto, and thus to diferiminate ledge on it from others. Such was the (a) Creat on of the world one day as mentioned there, and the Refurrection of Christ in the Christian Church, and yet this latter not appointed to supplant or swallow up the former, but only, as notion of it deserved of us Christians, to be preferred before it, as for fome hundreds of years in the ancient Church, the for hallow-(c) lewith Sabbath was retained in a great part, at leaft, ing and teof) the Christian Church together with the Lords day, Parating. and the fervices proportioned to them both, but the latter preferred before the former and if in every week, farreet on. or moneth, or year, we should let some time apart to commemorate Gods mercy in the reation and all his other ects of gracious providence belonging to our prefervation, it would be no fugerflition, but an act of pieto, in any fingle Christian, or (if authority should think good) in any publick fociety of them. So likewife the Buth, Parlion, Alcention of Christ, the Descent of Clam Con. the Spirit, the Bith or Ma tyrdom of the Apostles and 7.24 & 1.3. Saints of Scripture, and any remarkable temporal deli- so All rius verance, or (by proportionalfo) any matter of humi-homdere

The course of it to commemorate mercies

Ecclef. 33-8. is fer to fige rate flate b. Howed & in or by Gods knowhove ano: ther, accord ding to the the Hebrer Photh

pud. calls it and from the and true of net at , Greg Nyffen wiese and and

therefore faith Ballarron, west fugitione to conserve the many liation,

liation, any fin or judgment on a Kingdom, &c. will by the example of God himself (both in that Fourth Commandment, and in other Feafts and Fasts prescribed by him) be refolved on to be fit feafons and opportunities to consecrate some considerable part of our time (yea, and of our wealth also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the Apostles and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some uniform way, at such set times, in such set places of the worship of God: and that they have so done, appears both by some mentions of the Lords day in holy Scripture, and by the constant suffrage of the Fathers of the Church fince that time; which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the Fourth Commandment.

The Lords day.

How to be unplu, ed

2. How is the time thus fet apart to be imployed?

C. To the practice and advancement of piety in private and in publick: in private, to private reading, prayer, thankfgiving, meditation, &c. in publick, to publick exercise of the same, publick reading, prayer, preaching, instructing of youth, (by the hand of the lawful Minifter, authorised to be a publick person both from God tous, and from us to God) together with the use of the Sacraments, (in such manner, and with that frequency, as finall feem good to those to whose charge we are committed) with all due care, reverence and zeal: not flightly, or formally, or profanely, but so as will best tend to the increase of piety and charity, to the beneht, not enfoaring, of mankind, the Sabbath (and all fuch inflitutions) . teing made for man, i. e. for mans good and Christ (being God) the Author of this Positive Law having delivered it with that respect to Moral dudatum eitin ties, that the outward part of it, that which concerned bodily reft, should yield place to works of mercy or pity to our felves or others; and confequently that man, and mount sab. specially the Christian, should not be so endaved to it, bur high hath power over it, to do what is most to

* Per culum atumic impellitSabbatum. Proverb.lich & Sabbattun manus ho . minis non Increme 10

his other Christian ends of charity, mercy, &c. on that day, I should spend a larger time on this Commandment, to give you a diffinct apprehension of it, and to enforce the duties of the day (as they now belong to us) more earnestly, but that it comes in with some violence in this place; and therefore I shall add no more of it.

S. I am well fatured with that proportion which you have afforded me, and should here conclude your trouble, had not the mention of the days of the Birth, Paffin and ties. Afcension of Christ, and of the Birth and Martyrdoms of the Apostles and Saints of Scripture, made it a little necesfary for me to require your affiftance and direction in that matter, to tell me whether you think it first lawful, and then either commendable or necessary, to retain such festivities in the Church, or indeed any, befides that of the Lords day already infifted un.

C. That the observation of such other Festivities is lawful, I shall first make appear to you: And that I may do it the more fully, I shall fasten it upon some one of them (by analogy with which the reft will also be concluded) and it shall be the first and the principal, that

of the Nativity of Christ.

And to vindicate the lawfulness of that observation of Christ. against gain-sayers, I shall think my felf obliged to clear this proposition, that the celebration and commemoration of the Birth of Christ is under no moral or Chri-Itian prejudice, is no way contrary, but altogether agreeable to the Doctrine of the New Tellament and the frame of Christian Religion.

S. That you may do this, I shall mention to you in order the prejudices which it is conceived to be under. 1 The riot which is commonly used in the celebrating of this Festivity 2. The fin of Will-worship. 3. Of Superfition in the begining and continuing of it. Will you begin forft with the

first of thefe?

C. I will, and first acknowledge to you, that all The R riot or excessis a fin, and that far greater and more cul- unlant d pable in a Christian than in any man elfe, particularly than in the Jew, whose promises of an earthly plenty are not near to contrary and unreconcileable with corporeal

exictles, as are those finitual joves, which are the Christians eminent (if not only) portion both in this and another life But then fecondly, it is as certain. that Fellivities are very for arable from not or luxury in a Chuffian Commonwealth The Heathen Feafts and Sacrific's had little elie in them; gluttony and drunkennel Let the predictibed worthing and way of approving them. It's to fome of their idol gods, and uncleaneds to adign of others of not openly in their Temple and feer thy in their receffes and mysterics and to both forts a remembed to them to a the opinion neredual of piety and helber. But the Christian Fethival being wholly made up of Countrian dainnes, (Chathian inffru-Et.on, Praces. I at friving and Ams, and not feeding corporal', five in the Sacrament only) is perfectly free from having any digited of luxury or excels intrinfecal or effect at late it. As for the cultomary hofpitality or good e har or those it fons, that (though it be a dece t attendant on the Festivity) is not jet of the effence or fubilities of it, and therefore the excelle and vices of min which also are but occasioned at most, and recentled, by that good chear, are not in any equity impatable to that, much lefs to the Fell view it felf : the Prayers and Praids on that day (wherein the Fethirty confides that I furely free from the guilt of fo much as of occasion ye white And the cd what use would there be of Law, and god the of it were not in their power (without utter applicable to a latinvity) to reform fuch ex eff 25 to to? Mean winde, it is every many dere to the all are to remove this feandal, and your this day from such blemathes as their, to be most The the reme of at fuch times wherein Christ entred the world to have all punty into it; and then this will in to be a may come, it as wet it be one.

I an e fix conved by you : the wat posed one to be from, the charge of Well-

Ly right die on if.

c. 1 when is wholly a mit ale, whether you refor dethate which is a videred, or those which first infrut. this tellie Inthoie which now retain that ula, c.

. or of 19 1. vo finan

usage, and observe it in obedience to the Canons of the Church, and no otherwise, it proceeds from that moral principle of obedience to Superiours, which is a dury owing to the Fifth Commandment of the Law, as immediately and directly as chaffity is to the Seventh. And for those who first instituted it, without any precedent command from others (and fo are the only perfons in whom it can possibly be called will within) they will be also ver; far from any fault or guilt derivable from hence: It being clear that even among the lews fome featts have been inflired by themselves without any command of God, the feath of Purim in the book of Eftber, and the featt of Dedication, 1 Mic 4 50, and the latter of them used in Christs time in the New Tellament, and approved by Christs presence at it And so the third, and fixth, and ninth hours of prayer were received only by Jewish custom or Law of their own, not of Gods enacting, and yet are observed by the Apostles, . Ads 2. 15. & 3. 1. & 10. 9. And indeed the cafe is clear, that any thing of this nature of free will over see it ings, &c. is likely to be the more, not the lets, accep- well on table for being voluntary.

S. What fay you then to the third prejudice, that of

Superflition ?

C. That is a calumny alfo. For if the word finerstition be taken in the propriety of the notion other of the Greek or Latin. for the worthipping of . Demons, deligate or the fouls of dead men; then can it not without blatphemy (and making our God and our Christ (which alone are worthipt in that feftivity) a Demon, or foirit of a mere dead min) be affixt to this in lituxion : or if it be taken improperly and abilityely, for the placing of that function in fu h days or performances which belongs not to them, then will not this be 11? way appliable to the observation of this day: For the Birth of Christ (the bufiness and occasion of this feflivity) is certainly a mercy of fuch a quality (whether we confider our own wants, or the no other way that ginable to repair them, or whether the figangeness of this way, or the goodness united to the wisdom of God

in defigning it) that it cannot well be overvalued by us. especially when it is affirmed by Christ himself of Abrabam, (the representative of all Faithful Christians, as well as father of all Jews) that he rejoyced to fee this his day of Birth or . ming into the world, with all attending it, fohn 8 56. and again when the Angel himself expresses it by the title of good tidings of creat joy which shall be to all people, Luke 1. 10. because thu day a born to you a Saviour, &c and laftly when (as an effay of that joy) the whole beatenly boast. verf 14. joyn together in the doxology, Glory to God on high, &c and (as the writer to the Hebrews applies it to this very matter of the time of Gods bringing Christ into the world) All the Angels of God worfhip him, Heb. 1.6. All which being confidered as our co. pies and examples, there will be little reason to fear that a transcript taken so far short of the original should have any criminous excess in it; the greater danger is, that we offend on the other fide. And fecondly, for the services performed on this day, they are looked upon by us but as they are, as acceptable tributes and acknow-1. dgements unto God, in the way (prescribed by him) of praire and thanking ving, and to there is no appearance of exc. is or superflition in those neither. Thirdly, For the inflirtuing or feeting apart a day for this duty every year, this cannot be an excess; r Becaute a duty cannot be performed without the circumstance of time, and that it is a certain fet time, tends only to the fe using of the duty of for time against the fruities of men and diffurbances of he world, which might otherwise supplant and robit of all. And a because the Angels doing it on the very day of Christ's Birth, will not on-In be an evidence of the fitness (which is more than lawfulness) or doing it on a fet day, but withal an example to us both to observe the duty, and fix the time of performing it. And feeing they cannot be imitated by us exactly by our bearing them company on the very day, the next and most natural way of endeavoring it, is to do it on the anniversary return of that day. Fourthly, If the thrick abitaining from the labours of the

ordinary calling on that day be the thing charged with the excels, the answer is clear, That that Relt is agreeable to what God hath appointed on all days of Festivity and Falting, and so proportionable to Gods examples.and is also in it felf absolutely necessary to a day of the publick service of God: the works of the calling being unreconcileable with the folemn Affemblies, and worldly thoughts very fit to be ceremoniously laid afide, that they may not intrude too rudely and mix with those services And then what's so agreeable to Gods patterns, and proper and natural towards fo good an end, cannot be thought an excess or culpable in that re- The 25 of fpect. Fift ily, For the fetting apart this fet day, the 25. December. of Decemeer, (which by some is doubted whether it be the day or no, and thence is made guilty of threngthning men in blindness and superstition) I answer, 1. That if indeed the day were miltaken, yet the matter of the mistake being of no greater moment than the false calculating of a day (which were it (once) never fo accurately fer, the least flip in Chronology or want of exactness in Calenders would alter it again) the mistake will fure be very pardonable in those who verily think they are not mistaken: And as long as those who are suppposed to be in this error do perform the business of the day as compleatly and substantially on a mistaken day as they could do on the true one (if it were revealed infallibly which it were) the excuse of blameless ignorance will walh away greater errors than this of the day, supposing it were an error. But then, secondly, there is little reason to doubt but that this which we now observe is the very day. For the testimony . To these of Saint Chrysoftom is clear for the tradition of it, out Justin Mari of the * Censual tables at Rome, wherein the day is let tyr appeals down; affirming. That they a which knew those re- Apol.2 concords exactly, and that had a long time celebrated place of

Christ-birth

with water for in the contract of Straperois, &c. Sed & Centus conflat. Terrull cont. Marc 1 1.c. 19 &. Pendentibus adhuc recentibus Augustianis Centibus: and again Cenfirm Augusti fidelistimum teltem Dominicae nativitatis Romana archi-Va cultodiune. 2 . uge + Luge: ac mo m eldemo x. The TOAR exerthe sixu sur sa . fling sure the see; Chryshom in Nat. ad Antioch,

c * see clem. Conflict 5 cu: & Aug m11.132.80 de Irin 1 4.

ancient Tradition, had now fent them knowledge of it. And so both the Greek and Latin Churches, which had very thurp contentions about the time of keeping of Easter, have yet agreed uniformly in this, afferting it from the * Tradition of the Church. In the next place, For the character which S. Paul fets on the observation of days, Gal 4. 10. (and to which the Fathers affix the title of Superfittion) I answer, That it is most clear, that that place belongs not at all to Christian featls. The words there may possibly refer to Jewith teafts, (as may feem probable from the mention of their willingness to be under the Law, zer 21.) and then the days | will fignific Sabbaths; the moneths | New moneths; the times | their Anniversary featls; and the years] their Sabbatick years and Jubilees. And in this interpretation those words will no way prejudge the Christian Fealts. For though the lewilh observations were Feast's like these, vet were they not forbidden as Feasts, but only as Jewish (now when they were outdated by Christ) and so as ill sympromes in Christians, intimating their preferring of Judaifm before Christianity, and depending on those legal observances for Justification. But it is also possible that the words to the Galathian may refer to Heathen observances, and so the mention of the Heathenism in which they had lived, zeif 8. doth feem to incline them; and S. Ambrose interprets them accordingly; and then the meaning will be, that they * observed Ominous days, as the Gentiles were wont to do; would not begin any business or journey upon such or such (a) days, the day after the Calends or Nones, Co. And thefe again have nothing common with this or other Christian Feltivities: for on them we may begin any enterprise that is reconcileable with the devotions due to the day; and that labour or travelling is not fo, it is not (b) from any evil abode, but from the nature of the employment not very fuitable with the publick fervices of the Church.

() MI 11/15 CT it id.

10 C W .

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S. But is not this Celebration guilty of that which (if is be not Super tition) hath yet a femblane of it, and is cenfuconsured in the Pharifees by Christ, viz. The teaching for The Obje-

Doffrines the Commandments of men?

C. I must first admonish you what is meant by that the com phrase [Teaching for Doctrine] It is the affirming mands of that fuch a thing is the * pleasure, i.e. command or will, of God; and the affirming that of the commands . Agree. of men, is the same crime as to put the Kings broad Seal to a deed of my own, or his stamp and impression on that which is not his coin. And thus to pretend a Tradition of the lews, which was an invention of their own, to be a Law of Gods enacting, or to fet it up against any known Law of Gods, is the crime noted by that phrase; and nothing else but what shall bear fome analogy with that. And therefore still this is no way chargeable here on those that acknowledge this to be an Ecclefiattical Inflitution, and do not so much as pretend it to be prescribed by Christ, and which feek not thereby to supplant any thing that is appointed by Chrift, but do it upon a Christian occasion, in perfect subordination to and compliance with all other Moral or Christian Laws or institutions; and this as instrumental to an end commanded by Christ, the commemorating of his Birth, praising and praying to him; and for thus doing pretend not to any higher authority than may appear to belong to it.

You have now sufficiently cleared it from those preju- The Autho dices which might faften any ill charafter upon it : Please rity by you was to proceed to inform me what that authority is by which christmas which this Festivity pretends to stand in the Church of Rands in Christ; for that will be necessary to be superadded to the the Church, harelandfulne Sof it, torender it either necessary or fit to

te observed by us.

C. The authority by which it flands in the whole Church is that of the practice of the Primitive Univerfal Christian Church: Not that we have any certain evidence of the time of its beginning, but that the immemorial observation of it is an argument of the Primitive, if not Apostolick, Institution of it. And thus indeed do the Ancient Fathers, in their Homilies upon that day, speak of it, as of a most ancient usage. Thus the

ction from Teaching men, an-

· Againft Ccli 1 8.

a Hom 3 in Mat.

" Fetiarum die quem mente Janu. ario Chrifliani Epiphaniam dictieant.

Ecclefia coos recognoscune. Ser. 253. de Temp. a Quotief cunque aut natalemDomini, &c. celebrare difponitis, Donn I. Advent.

very ancient Author of the Conflictutions mentions a day folemnized in remembrance of Christs Birth: And Origen, one of our first Writers, doth not only * vindicate that place of Gal. 4. from having any thing contrary to the Christian Feasts, (which were ridiculous, if there were none such) but also mentions the a Featt of the Innocent Infants, (which is now attendant on the Nativity, and cannot be imagined ancienter than that) as that which was by the holy Fathers, according to the Will of God, commanded to be for ever celebrated in the Church. Soon after him S. Cyprian hath a Treatife on this day. And Ammianus Marcellinus, Speaking of Julian the Apollate, above 1300 years ago, mentions it (as his defign to cover his Apostatical intentions) that he went folemnly to the Christian Church, and worshipped God on that holv day in January which the Christians call Epiphany: which day being mentioned fo anciently as a known Festival of the Chrithan Church, gives not only to that day, but to Christmas, which that concludes, a far greater antiquity than that time of Julians, on occasion of which it is there mentioned And so saith S. Chrysostom, that, though till his time the observation of it on December 25. was not fixt at Antioch, yet from Rome over all the West it had been so observed from the most ancient Records of Christianity.

By this, and much more that might be produced, it appears to be at the least an Ecclesiastical Institution, Refte festa very early received over all the West, and the far greatett part of Christendom, and within 400 years univer-Fedefie file fally folemnized: and fure this is a very competent authority (when withal it is so probable, that it may be more, according to a rule of the Fathers, That en: ry ancient and general usage, whose heginnings are unknown, may be resolved to be of Apostolical infiitution or practice) to oblige the continuance of fo pious a folemnity in the Church, according to that of S. Augufine, That all that acknowledge themselves sons of the Church, observe the Festivals of the Church: (in which number he places a this of the Nativity in the Front)

to which it is consequent, that they which observe them not, disclaim this Southip, and cast themselves out of this family, upon a temptation much too flight to own or excuse an act of such unkindness to themseives, and ingratitude to the Christian Church, which defigned it so much to their advantage. To this head of the ancientness of this institution in the Universal Church I shall add but one evidence more, and it is this. That as most of the first customes or institutions of Christianity were taken (by some light change) from the customes of the lews, (Christs Baptifin from their washings at the Initiation of Jews and Profelytes in the Temple, the Sacrament of the Lords Supper from their Loaf and Cup of Benediction after Supper, our Exiter from their Paffeover, the Christian from the Jewith Postecopi, and many other the like) fo it was in this matter alfobeginnings of all moneths, and seafons, and years, were see Tare kept * Feltival among the Jews: In like manner the gam Hierot Fealt of the Dedication of the Temple, the anniversary in Gen 1.14 commemoration of the beginning (or birth as it were) we of the of that house of God (as among other people a the buth- sun and days of Cities, the day wherein the Trench was first cast Moon for up,) hath usually been solemnized. And then, as the days and Temple was a type of Christ (and he find by him years is exfelf to be greater than the Temple, as the Substance preft by which the Temple fore thadowed, his Flesh the Walls, be for the and his Divinity the Glory which inhabited it) to are fanctifying these two, the Type and Antitype, the Feath of De dication among them and the Nativity among Christi- of months ans, most perfectly answerable the one to the other, and years) And proportionably as among them the beginnings or Calends of every month were kept holy, so here twelve days together (one for every moneth) are joyned to attend the Calends or Nativity of Christ. all this, as it is a fair compliance with Gods institution among the Jews, so sure is it an argument of the antiquity of the observation; that it is thus imitated from the lews, for that fignifies it to have been begun about that great time of Reformation, before the Jewish ceremonies were quite abolished, as the Exprisms Jewels

Where the featons and hy the nthe beginnings a Palilia.

* Ethelber tus Rex, in fide Catholica corro boratus u na cum Bertha Fe gina filio que ipio rumFadbal. rendiffimo Præfule Au guitino ca terifque Op timatibus terra, so lennitatem mini celebravit Can tuarue, con vocate ibi dem com muni tam Lopuliquinto Idus Ja nuarii, King Fthelbert. with his Queen and Augustine: &c celes

were then taken from them, when the Ifraelites departed out of the Land, and began their journey toward As for this particular Church wherein we live, there is little doubt but that this Festivity is of the same standing with the first plantation of Christian Religion among us. If we reckon that from the conversion of the Saxons (to which the name of English is properly affixt) it is then * most clear by the Records of King Ethelbert. But if we ipeak of the Britains, then as their conversion is much more ancient (and Tertullians tellimony is clear, that the British Islands were converted to Christianity before his time) so if there do ac Reve- be any truth in that objection which some men have made against the celebration of this feast among us, (112. that some Heathen usages are retained in it) this will be yet an higher evidence of the antiquity of this Festival in this Nation, so far as to render the original of it, if not Apostolical, yet very Primitive and near the netalis Do . Apoitles age; that being the time of the conversion of the Nation from Heathenism: and if it were not of the usage of this Festivity also, it is not imaginable how any Heathen custom should come to be adherent to it. This, I suppose, may help to recover this Festi-Cleri quam vity to some competent part of that reverence which in reason is due to Christian Antiquity in point of ceremony or observation (in a Kingdom especially where common usage is common Law, the best that any man holds his estate by) and awake us to a more pious, Chrihis son and ftian, spiritual, and not to a more voluntuous, carnal, Heathenith obtervance of it

brated the folemnity of the berthiday of Christ at Canterbury, &c. Sir Henry Spelman in his Anglic, conc.an, Christi 805. An Argument of this may be taken from the name of this day (in the Ancient Monuments) 3215/115/12525, 14. Mid-winter-day. For this will conclude if the impolition of the Name were answerable to the Nature of the featon, and if the 25 of December (with the Weffern Church be granted to be the day of Christs Birth that when that name was first applied to Christmas day, the day was then not far removed from the Solffice and that by calculation must be not long after our Saviours time. See Faron in Apparat and Bishop Mount in his answer to him.

> I have detained you long on this Theme, (and longer than you had reason to expect when you first propo-

fed your question about it) on purpose to shew you the proper basis on which this and other the Festivals of the Church are fastned, and to vindicate them from the little exceptions and envies which are raifed against them, and by this one example to recommend to you that uniform obedience which is due from you to the commands of that Church wherein you were born, which of all others in the Christian world, hath most adhered to the Universal Church of the first and purest ages, which is known to have centured and turned out, Acrius for this (among other Herefies) his opposing and condemning the Feftivals of the Church. The utifuln is and advantages of which I shall now no farther enlarge to recommend unto you.

S. I thank you for what I have, and have no enfon to

quarrel the length of it.

You have now gone through the whole work with convenient brevity, the explaining all the Commandments to me, (Save only those three which you bid me expect ere ing in your (arther progres) both those mentioned by Christ. and shofe umitted by bim, and fo you have obliged me beyond your first undertaking. I shall now detain you no longer, but defire you to proceed to the next, the fixth Chapter of S. Matthew in that Sermon on the Mount, and confider what fuft we shall fall upon.

LIB. III.

lat is the first general aim or defign of thu next part of the Sermon beginning Chap 6 ? C. The regulating of three Parts of Christian duties, Almsgiving, Prayer, and Fasting. Three so necessary considerable offices of a Christian, that learned Divines have refolved them to be the three

S. ct. I. Three Distuc Winhin.

frecial

*Aquin. 2 2 special Christian Sacrifices or * acts of divine worship : qu. 85. Aat the first out of our estates, the second of our Souls, the 33. ad 2. Tria fundathird from our bodies; which are the three principal mentalegis, parts of a man, every one therefore obliged to pay its say the Arathird from our bodies tribute of acknowledgment to the Creator.

Abul Farait de Arab Mor. p. 19. Partes fidei, faith Al Gozal, Foundations of the

Laws, and Forts of Faith,

of Almf-

- S. I shall then presume them worthy of our destinct survey, and to that purpose pitch upon that first which I see first placed, that of Almsgiving, and expect what method you will propose to me as most proper to give me a clear sight of what Christ hath thought fit to represent to me concerning it.
- c. I shall reduce it summarily to these two heads.

 1. A duty supposed; 2. a caution interposed for the regulating of this duty.

S. What mean you by the duty supposed?

C. I mean this, that the duty of Almsgiving here mentioned, is not so much here commanded by Christ, as presumed and supposed, as a duty that both the Law of Nature and of Muses required of all men (Heathens and Jews) before, and therefore need not to be commanded by Christ, but only to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirm; so far, that he that would not observe it should be unworthy the title of a Christian, nay of a Jew or Heathen man, all Laws so strictly exacting it of him. Thus you shall find it mentioned with the other two, Fasting and Prayer, by Raphael the Angel, Tob. 12.8 as the three prime Branches of Piety or Goodness accepted and rewarded by God.

S. The duty being so necessary, and yet only toucht on or named here, you may please a little to explain it to

C. I will, by telling you, r. That it is the same duty (express by the same word) that mercifulness is in the nith Beatitude: but then 2. That it seems here to be restrained to that one kind of Mercifulness which confists in giving, and that peculiarly of relief corporal to them that want it; and therefore it will not be perti-

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nent in this place to speak to you of any branch of Mercifulness, but of that which we ordinarily call Giving of Alms.

S. What do you think fit to tell me of that ?

C. Only these two things, as most proper for your direction in this duty: the first for the substance of the duty; the second, for the most convenient manner of performing it.

S. What for the Substance of the duty?

C. That I am bound by all Laws of Nature, of Moses, of Christ, as God hath enabled me, to relieve those that are in want, the hungry, the naked, the fatherless and widow, and others destitute of worldly succor, the doing of which is called * Pure Religion, or Worship, by St. James, chap 1.27.

S. What directions bave you for the most convenient

manner of performing it?

C. This is one especially (which S. Paul, 1 Cor. 16 2. hath given me occasion to think on) that every rich man, or thriving man, every one that hath either constant revenue or profitable trade, should lay by him in store, as God prospereth him for the use of the poor; dedicating yearly, or monethly, or weekly, such or such a proportion for this purpose, and separating it from the rest of the heap, that it may be ready for such uses as the providence of God shall offer to us.

S. How will this beft be done?

C. By a yearly valuation of my in come, whether of Rents, or gains by trading, and fetting apart a reasonable proportion of that, and then dividing that gross proportion into as many parts as there be weeks in the year: and then every Lords day (according to the Apostles direction) or otherwise weekly, to put into the poor mans bag, or box, or pocket such a just proportion; which from that time I am to account of as none of mine, but the poors propriety, which I cannot take from them again but by stealth, that I say not Sacriledge. This way of setting apart before-hand will be very useful both for the resisting of covetous thoughts, which will be apt still to incurr, when objects of charity of-

· egband

The manner of performing it,

KOON.)

fer themselves; and also for the having provision ready at hand, to give when we would be willing to give, which otherwise would sometimes be wanting; and the doing this thus weekly will make the sum thus parted with so intensible, that we shall not miss out of our estates what is thus consecrated.

Thepropor-

S. But I gray what proportion yearly [hould I thus defign? C. The exact proportion or quotum I cannot preferibe you, the Scripture having defigned nothing in it, but (by commending liberality, & voluntary and cheargul giving) rather intimating that there is no fet proportion to be defined, but to be left to every mans own breaft how to proportion his free-will offering. although one place there be that feems to require all to be fet apart for this purpose that comes in by way of gain from Gods prospering hand, to wit, that just now mentioned, 1 Cor. 16. 2. Where he appoints that every one fet apart * treasuring up whatforter be hath gained, or thrized, or been professed, (not, as we render it, as God bash proffered kom, for it is not | * as] but [* what-[cer]) yet it appears that that was in a peculiar cafe at that time, for the relieving the poor Christians at Jerufilem, who were formany, and to few to relieve them then, that all that could be spared was little enough for tieturn; and therefore that can no more make a rule for all other times (unless when there is the like occation and conjuncture of circumstances) than the having all common then, and bringing all to the Apollles feet, will be exemplary to us I thall only, for your better direction, giveyou the belt light I can, which will be by these gradations, I That the Jews, the people of God, were bound by the Law to fet apart a Tenth of all their increase every third year for the use of the poor. I very year you know the tithe was paid to the Levites; and when that was done, then another tithe was to be 1st apart, which for two years was to be eaten in a fetheval manner at Ferufalem, and the third year it was for the fatherless and widow, i e. for the poor whole Leitten confequently was (in effect) a thirtieth part of her electale; fer to that proportion (you

know) a tenth part every third year being diffributed into three parts, and each of those three affigned to each year, will amount. But then 2. other commands there were given to those Jews concerning the poor, as of permitting them to leafe in the field, lending them without use, reftoring the pledge before night, and other the like, and all this a Jew was bound to; he finned against This was his * rightcoufnes, the Law if he did it not Deut. 24. 13. i.e. that degree of mercy which the Law required of him; in flead of which the Greek Tranflators usea word fignifying * Alms or Vity, the same 'il engagenie which is in this place of Christs Sermon: (and it is farther observable, that in this place some very ancient copies in flead of this word which fignifies Alms, have another word fignifying * righteoufnes) all which fig. " arequestion nifies some degrees of Almsgiving to be required by the Law, without performance of which a lew cannot be accounted righteous: And fuch were those third years tithings, and the reft forementioned. But then 3.befides this * Righteousness of the Jew, or that proportion required to his being a righteous Jew, there was another higher degree among them, called * Mercy, or " 707 Goodness, or Bounty, or Charity, which, say their Interpreters, is more than righteoutness, * excess or abundance of righteousness. Thus shall you see those two words many times put together, not as equivalent, but Kinche. one a higher degree than the other, Dan 4 27. Breik off thy fins by " righteousness, and thine inequaties by " 1775 Thewing mercy to the poor; the mercy fet last, as being . TOT highelt. So Micab 6.8. What doth the Lord require of thee, but to do * justice and love * mercy ? So when the . - pas comparison is made by the Apostle between a * Righteous man and a * Good man, Rom 5.7. the good man is . diagram this merciful minded man, whichfar exceedeth the other. "a paste By which you see that he that will be a good, a pious, a merciful Jew, he must exceed those terms which by the Law the Jew was bound to, i.e. must allow to pious ules much more than the thirtieth part of his encrease every year. And this Law and direction being by God himself given to his own people the Jews, may deserve

so far to be considered by us, as it is an evidence of Gods opinion or judgment then to that his own people. But then 4. though this be not a law now binding us, as not given to us; yet being a Law of charity and mercy to my poor Neighbour, which for the fubiliance of it is an eternal law of Nature, there will be small reason for a Christian to think himself disengaged from that quotum or proportion which even the Jews (who were confidered as in a state of imperfection) were obliged to: fave only that this is now left to their own freedom which was before commanded; and it were shame that a Christian thus left to his own freedom, should come thore of what a Jew was brought to by conffraint. But 5 on the contrary fide, the more perfeet law of Christ, and the more grace, and the more light (brought into the world by him) requiring higher perfection now than before by law was required, (fo that except our righteoufnes exceed theirs, we fhall not enter the Kingdom of Heaven,) may very justly be deemed to require a greater propoportion of us now in works of mercy than of them was then expected. From whence it will be confequent; 6. That as our * righte-7778 ouinels must exceed their righteouinels, lo our "mercy their mercy: i. e. that to be a righteous Christian, (i.e. fuch an one as performs what the Law of Christ requires of him for Almsgiving) it is necessary to let apart much more than a yearly thirtieth of his revenue or increase; and to be a merciful or benign or pious Chriftian, much more again than that is necessary. But then 7 the Christian (as also the Jewish) law in this matter doth not so consist in an indivisible point, as that any fet proportion can be defined, lower than which would be the fin of Parfimony, and higher than which the fin of Prodigality; but is allowed its latitude, within which it may move higher or lower, without fin: yet to, as it may on one fide be fo low, that it will be unchaftian love of money; and on the other fide fo high, (if it be to the causless neglecting and exposing his own children and family) that it may be wretchless prodigitary: Which two extremes being by the help of

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25

the former directions avoided, the rule will be, That the more liberal we are to them that want, or the more liberal in fetting apart for them, to provide them a plentiful patrimony, the more acceptable it will be in the fight of God, and the more liberally rewarded; according to that of the Apostle, 2 Cor. 9. 6. He that foweth bountsfully, shall reap bountsfully. By which, I conceive, is meant not only Go Is abundant retributions of glory in another world, but even his payments of "M make's temporal plenty and bleffings here, to those who have been willing to make that Christian use of that earthly talent committed to their Stewarding.

6. 72 m TA Litera

is unpigerm, " a f'an meinen men Ze e am men Ca. Hefiod. I Non meine tu me logere mala morte mortuum qui liberaliter opera charitatis exercuit. Hier,

S. Do you believe that liberality to the poor is likely toreceive any fuch reward in this life? the reason of my Queftion whecause if there were any ground for the Affirmative. I (bould conceive it amost convincing motive to all, even the most worldly-minded men, to cast their bread thus upon the waters, if it should return to them again in this life with ancrease. Liberality leing a thing pleasant delightful even to flesh and bloud, to the most covetous minded man; and nothing imaginable to deter any from the practice of fo lovely a duty, were it not for the fear of diminishing our store, or tringing our selves to want by that means. I shall therefore in great carneft defire to bear your opinion in that point.

C. I make no doubt of this truth, That mercifulnels Mercifulnes and Christian liberality is the furett way to plenty and rewarded contentment in this life; fo far from ever being a poralplenry means of impoverishing any, that it is most constant ly (when exercised as it ought) * a means of enrich war dids ou

isher and ac; who was ever made poor by bounty to his neighbours? Julian in fragm. p 573. The main per of the same of the party of the same of the Patrimony which was violently detained from him. was yet preferved entire to him upon his liberality to them that wanted, out of the small possessions which he had, the Appellatur illud quod in pauperes erogatur Zacat quonian opes adauget ; The Arabick word for Alms is taken from hence, that Alms encrealeth wealth. faith the Scholiast on their Ritual: Et quoniam erogatio cuts benedictionem conciliat opibus. Because the giving Alms brings Gods Elesting on wealth, faith Al Bidawius. According to that of the Alcoran Surales sura ille qui opes suas erogant in via Dei, grano quod septem spicas germinavit : They

which lav out their wealth in the way of God are like a grain that bringeth forth feven italics. And so faith Ebnol Kaflei. Al Zacato, i.e. Alms, juxta nominis fig-inficationem denotat incrementum; at ex usu legiserogationemrata portionis opume facultatibus designatis. The word literally signifies increase; but in the use of the Law, the giving a serportion of everyman wealth out of that which hehath.

ing them. And that you may not think this a phansie or speculation or groundless confidence in me, I shall tell you, that I conceive there is not any one thing (temporal) for which there are so many clear evident promifes in the Scripture as this. For the giving you ground of Faith in this, I will name you some. And a foundation I thall lay, Deut. 26 11 where there is by God prescribed a form of prayer to be used by him that hath made an end of tithing all the tithe of his increase the third year, i.e. that, besides the Levites and Festival tithing, hath also paid the poor their patrimony, (as appears by the relt of the verse, and which till it be done, the third years tithing is not made an end of.) And the form prescribed gives the man that hath so done, liberty and priviledge of claim and challenge to all kind of earthly bleffings, verfe 13. Then thou halt fay before the Lord thy God, This: given to the Stranger, to the fatherles Co. and thereupon, Verle 15. Look down from Heaven, and blef, the people Ifrael, and the Land which that haft given us, a Land flowing with Milk and Hones The mention of the Milk and Honey, and affluence, is an interpretation what that bleffing is which is there prayed for to confidently, to wit, temporal plenty here: and Gods prescribing this form of prayer is argument enough that God will grant it to him, i.e. to every one that having performed this condition, doth humbly in prayer require the performance of fuch promife. Only by the way, thefe two things must go together inseparably, performance of the condition, and then prayer to God. According to that of the blind man in the Gospel, that who foever is a worthipper of God, and doth his will, him he beareth. Other places fit to be superstructed on this you have in the Pia ms of David, Pfal. 41. 1 Bleffed is be that confilter th the poor and needy; and what kind of bletung this is, appears by the context, The Lord will deliver . liver bim, preferve bim, keep bim alive, blefs bimon the earth &c And befides others, one remarkable place that Book affords, Pial 37. 25. I bave been young, and now amold; get face I never the righteous forfaken, no bu feed begging bread. What is meant by the righteous there, will be evident, if you advise with Verse 21. The righteous sheweth mercy and giveth; and Verse 26. The righteous is ever (or all the day) merciful and lendeth. His liberality is supposed such and so continual (all the day merciful) that one would think it enough to exhauft his patrimony, to bring him, at least his posterity, to want and beggery; and yet in all David's observation, he had found by experience, (fo far as to make an Aphorism of it) that none were ever brought to want by that means: But as it follows for confirmation of this truth, Verf. 26. Hu feed is bleffed; his potterity are as prosperous as if their Father had digged through the Mine into Hell (where the Poets thought * riches * ** ** * dwelt) to fetch our treasure for them. Where although Pluto. the rule do not necessarily hold so far, that no other means can make a merciful man poor, (for perhaps negligence, furetiship, some other sin lived in, and bringing a curse upon him, may; and mercifulness not prove antidote sufficient to secure him against all other poison) yet thus far it doth in Davids observation hold, 1. That that never brings any man to want; (whatever else may, that will not.) 2. That it is an ordinary means to help to more wealth, to enrich the pofferity, to bestow temporal blessings on them: a benign favorable influence this hath upon all that belongs to him. And this (which David mentions as an Aphorism of his own observation) I believe I might extend to all ages, and challenge any Hiltorian of path, or Observator of present times, to give one instance (out of his knowledge to the contrary) of any Christian Almsgiver that ever brought himself or his posterity to want (nar. that did not thrive and prosper the better) by that means. Some notable examples I have known in my time for the confirming what I now fay, but could never yet hear of any to the contrary. To these I thall

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adde a few places of tellimony also out of the Proverbs of Solomon, 11. 24 There w that feattereth and yet encreafeth, i. e. One fort of scatterers there is that encreafeth by feattering; and there is no cause of doubt but that the merciful is this kind of scatterer, which farther appears by the opposition in the rest of the Verse, There u that withholdeth more than u meet, and it tendeth to poverty. It is indeed a strange thing that scattering should be a means of encreasing, (giving of having) and withholding, of poverty, (keeping, of not having .) but when it is confidered how all temporal plenty is of Gods disposing, how by his blessing and opening bis hand all things are filled with plenteoufnels, and by his withdrawing his auspicious influence all things become improsperous, moulter and crumble into nothing, there will be small difficulty in believing Gods promise for such kind of difficulties as these. Befides, the following Verses make it farther clear that it belongs to this matter. Verfe 25. The liberal foul (hall te made fat, and he that watereth shall be watered also himself. And selling of corn being an act of liberality, Verf. 26. in opposition to him that withholdeth it, it follows, Bleffing shall be upon bis bead; and Verse 28. The rightcome, i.e. the liberal again, (as opposite to him that truffeth in riches) (hall flours fo as a branch, ie. be very prosperous. And though it follow in the last Verse, That the righteous shall be recompensed on the earth, i.e. meet with afflictions and punishments here; yet is that common state of good men reconcilable with temporal bleffings here, as may appear, Mark 10 30. He shall have an bundred fold more in this life, bouses, &c but this with persecutions, the Christians portion, along with them. So again, Prov. 13. 22. A good man leaseth his inheritance to his childrens childien. Where if the good man be the same that is meant by that phrate, Rom 5. 7 it will be diffinctly pertinent to this matter (and fo the context would inforce in the following words, and the wealth of the finner is laid up for the just .) but if it be a more general word, yet then also this of the merciful will be contained under

So again, Prov. 14. 21 He that hath mercy on the poor, happy is he so 19.17. He that bath pity on she poor, lendeth to the Lerd: The Vulgar read it, [lendeth unto the Lord upon use] (as Tobit 4 9. where it is faid of the liberal Almigiver, that he lays up a good treasure for kimself, the word which we render "treafure fignifies a tum of money put out to use) and that which he hash given, will be pay wim again, and (it being lent upon use) pay him with use and interest also. On occasion of which place I remember an ancient story in Cedrenus (how true I know not) of a few, as ancient, faith he, as King Hezekiah's time, that having read this place, and weighed it, refolved to try whether God would be as good as his word, gave all that he had but two pieces of filver to the poor, and then waited & expeded to fee it come again, but being not prefently answered in that expectation, grew angry, and went up to Jerusalem, to exposulate with God for cheating him by this unperformed promise. The story goes on, that he going on his way, found two men a ffriving, engaged in an unreconcileable quarrel, about a stone that both, walking together, had found in the way, and so had both equal right to it, but (being but one, and not capable of being divided) could not both enjoy; and therefore to make them friends, he having two pieces of filver, doth upon contract divide them betwixt the pretenders, and hath the stone in exchange for them: having it he goes on his journey, and coming to ferufalem shews it the Goldsmith; who tells him that it was a jewel of great value, being a stone fallen and lost out of the high Prietts Ephod, to whom if he carried it, he should certainly receive a great reward. He did so. and accordingly it proved; the High Priest took it of him, gave him a great reward, but withal a box on the ear, bidding him truft God the next time. The flory, if true, is an inflance of the matter in hand; if not, yet an embleme or picture of it. So again, Prov. 22 9. He that hath a bountiful eye shall be theffed, for he gineth of his bread to the poor. Where the Affirmative promife is most punctual, and the reason to confirm it

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most remarkable, being but the repetition of the thing it felf, (as principles are fain to be proved by themselves) the bountiful-minded man shall be bleffed, why? because he is bountiful, i e. no other Argument is needful to prove it but this; the promise, infallible promise belonging peculiarly to fuch And Prov. 28. 27. He that givetb to the poor shall not lack, a most definitive large style of promise, from whence no exception is imaginable, it we had but faith to depend upon it. you should think that this referred only to the state of the Jews under the Old Testament, and belonged not at all to us Christians; you may a observe that these Proverbs of Solomon are not truths peculiar to that State, but extensive even to us Christians; and more peculiarly to faithful Christians, than to them, many of them. 2. That in the Gospel one place there is that repeats in sence one part of one of these places, that of 19. 17. [He that giveth to the poor, lendeth to the Lord,] to Wit, Matth. 25 40,45. [Inasmuch as ge did it toone of thefe, so did it unto me] And then why may not the latter part belong to us also? 3. One plain promife of temporal things there is in the Gospel also to those that part with any of their goods for Christs fake, (and fuch fure are the Christian Almsgivers that do it in obedience to Christs Law, and charity to fellow-Christians | Matth. 19. 29 and that in a general unlimited flyle, excluding all exception, Mark 10 30. There is no man that bath left boufe, or brethren, Ge. and Lands, i.e. worldly goods; but he shall receive an hundredfold in this time (the first lower Harvest, this feason of Retributions) Houses, Gc. i.e temporal bleffings here, and then over and above in another world, everlasting life: only with a mixture of perfecutions, as St. Mark (or St. Peter, who had asked the question which occasioned this Speech of Christs, and whose Ananuensis S. Mark was) hath it: As before I told you that Prov. 11,31. after all those temporal promises to the Almsgiver, it is added, He shall be recompensed, or receive his portion of afflictions in the earth. By all their testimones from the Word of God, both in the Nev

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New and Old Testament, I conceive this doctrine as clear as any in the Scripture, That the promise of temporal plenty to the liberal is so diffinct and infallible, that it can be no less than r. A very gross ignorance of plain Scripture not to observe it; and 2. An act of arrant infidelity not to believe it. Which I take to be the meaning of those words, Luke 6.35. Love your enemies, to wit, those which will never repay you those expressions of love mentioned verse 34. and do good, and lend (even to them from whom you fo little expect any retributions) * distrusting nothing (to the Greek . unfir ag. fignifies, doubting, fearing, diftrufting nothing; as Ec- + minne clef 12.32. fear not, and Chap 27 21. is " without bope, mine. and a Mac. 9. 18. * defpairing, and in all the Bible in . animar. no other sence but that of distrust and despair) or ma- 'amazar. king no doubt but that God will repay thee, though he to whom thou givest do not; at least never fearing that God will suffer thee to be the poorer for want of that which in obedience to him, and dependence on his promises, is thus liberally laid out by thee. Agreeable to which is that Apollolical faying of Barnabas in his Epittle. " Make no doubt to give, neither mur- " figuine mure when thou haft given : give to every me that asketh for and fine the (where * [not doubting] before [giving,] and [not en and murmuring] after it, is a paraphrase of the phrase which with it I render . distrusting nothing, in S. Luke.) And 3 it die. is a strange (unreasonable as well as) unchristian sin, not to practife a duty which is in its own nature fo amiable, . mater to to agreeable to our humour and disposition as we are wash. men, that to him that believes, and fo refts fecure of this one particular [that be [hall not be the poorer for what he parts with on these terms I there is not the least objection or temperation imaginable against it, though even the coverous man himself were allowed to be the objector.

S. I cannot but acknowledge the truth of your premiffer, and ressonableness of the conclusion from them, and only marvel what artifice the Devil bath gotten to enfrare men by, and keep them from doing that which is fo agreeable to their bumours and districtions even as they

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are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the

due pradice of it.

I shall prefume you have no more necestary to be added to the explication of the duty here supposed and thou when thou doelt Alms. Il hall call you from thence to the fecond particular mentioned, the Caution interposed, and defire to know what that is.

of vaine glory.

C. The Caution is, That we do not our alms to be feen of men, or use any means in the doing of them to have glory of men, to be praifed or commended by them. For this is an infirmity very ordinarily infinuating it felf in our belt actions, to blaft and defame them in the eyes of God; every man being apt to defire to be better thought of by man for the performance of this duty, especially if he be an exceeder in it.

S. But were we not commanded before, that our light should thine before men? What w that but to do our good

works fo that men might fee them?

Letting our light flune

C. To this I shall answer, 1. By telling you that the performance of duties to God may be either publick, beforemen, or private, the one in the Congregation, the other in the Closet: the former ought to be as publick as it may, that so it might be more exemplary, and tend more to the glorifying of God; & to that the shining of our light belongs, the fecond, as private as it may, to approve our selves the more to God, and to demonstrate that it is only our love and obedience to him, and not our defire of the praise of men, that moves us to do what we do; and to this second fort of performances this Caution here pertains. And though this be more il uffrioufly observable in the two following duties of Prayer andFasting, yet will it hold in some measure in this also; the Church being defigned for giving also, and every Christian anciently wont to bring somewhat to the Corban every time he came to Church, a remainder of which cuftom we have flill in the offertory at the Sacrament. 2. That there is great difference betwixt doing our good works fo that men mas fee them, and doing them to be feen of men; and again, between doing them fo

before men that they mity fee, and glorifie our Father in Heaven, and that we may have glory of men. The former. if it have not the latter to blaft it (and if it be truly so, it excludes the latter) is only a Christian charitable care that my good actions may be exemplary to others; the second, that they may be matter of reputation to my felf. The former respects only Gods glory, and not mine own; the fecond, mine own vain aiery credit here, and not, (or more than) the praise or glory of God. The first is a most divine Christian act, an expression of great love of God, and desire to propagate his Kingdom, of great love of my Brother, and defire to make all others as good as my felf, by fetting them fuch Copies on purpole to transcribe: the second is an evidence of great passion and self-love, and impatience of having our reward put off to folong a date as the reversion in another world And consequently these two are very different, and accordingly are most diversly rewarded: The first with a great degree of glory, for the glory we have brought to Gods name; the fecond fo odious in the fight of God that even our almfgiving, or bett actions, are eaten through by this means (and fmitten as the gourd with the worm) and come to nothing, find no reward in another world; the little reputation gotten here and affected by us, muit ferve our turns as the only reward we are to hope for: which shews the unhappiness and folly of this fin of vain-glory, it robs us of all the reward that our most esteemable, acceptable free-will-offerings, our works of mercy, can hope for from God.

S. Is this defire to be feen, and have glory of men, afin,

C. I must return answer by these degrees. First, That that part of our constitution that is so pleased with a little, mere, empty, vain blast of air, which signifies so little when had, and (like the wind) is soon and causelessy changed into the contrary, is a very pitiful piece of carnality; and if it be indulged to immoderately, or if it thrive so well in us as to become the principal or chief mover in any especially in our best performances.

* a= : 6 1774 ess Janus . ATTENDE VO ADE NO TH THEALTH et a sala . Photius ep. 32.

it is then a finful and very culpable piece of us, not only depriving us of all other reward which awaits good actions, but " withal cheating the foul, and possessing it with that which is directly contrary to that love of God, and value of his acceptance, which is necessary to denominate the best things good. Secondly, from this it follows, that any one who is strongly inclined to this, is obliged not only to pray against it, but to defign ways to mortific it; not only by confidering the huge vanity and withal danger, of it, but by repressing defires of it, repelling injections of fuch fancies, giving them no flay upon the Soul, and working some acts of revenge, at least felf denials, in this kind: as sometimes in some indifferent things (which might lawfully be done, but vet have no kind of goodness in them, nor are visibly ordinable to any good end) to deny himfelf the doing or faying them, if that principle of vainglory fuggett them, and nothing elfe, (especially if that fuggett them any thing ftrongly;) and in brief; having and keeping a firong guard over this weak part, that it neither caute danger, nor betray to lofing the reward. Thirdly, that the love of God, the value of his acceptance, and the comfort of a good conscience, ought to be fet up against this usurper, and made the principle of all those actions which have anything of good in them; and that those things of which these do not, or cannot own to be the principles, be not reflected on as things of any weight, or that add any thing of worth to any man, nor (if they may be as a diversion innocently taken in) purfued with any defign for their own or that acquifitions fake, fave only as that may advance a superiour and. This being said on one side, I conceive it perfectly lawful on the other fide, First, to look fulin some on a good reputation as on a good estate, i.e. as a very proper engine to do good with, and that neither to be prodigally mif-spent, nor possest unprofitably. the heart be fincere (and not as it is ordinary in covetous persons, that pretend to wish for great estates only to do more good, but at present do little good with what they have; and when they get more, are forced

Detire of a good repu] tation Liwi

to differn and diffeover the fallacy they had put upon themselves) and if the ways of acquiring it be direct, fuch as God may be most likely to prosper, i.e. doing things fubffantially, and not only superficially good, (not using of tricks and deceits or fuens's to set out beauty, but a perfect wholfome diet, yet not excluding the addition of fashionable ornaments, such are wit. chearfulness of discourse, &c.) and then defigning this acquifition (thus regularly gotten) only to pious uses, the glory of God, the benefit of others, and the mans own living as profitably as he can, fruit to his account; If, I say, these cautions be taken in, I conceive it very lawful both to enjoy, and to acquire, and feek a good reputation: whereas to do this either for it felf alone, abitractedly from such explicite design, or in a superior degree for that, than for tother nobler end, or immoderately and intemperately and with transportation for that; this makes it prefently cease to be fo.

Secondly, the being pleafed with this, when it comes (either defigned or not defigned) in order to or in pro- being pleaportion with this good end, is perfectly lawful; and it fed withit. will be judged whether it be fo or no, by this; whether the defign of the goodena be as intense as this pleasure is (I fay not fo fenfibly delightful, but as constantly and industriously pursued as this is tensibly delightful) or whether the contrary be discernible upon strict survey

and intire judging.

Thirdly, the good work being fecured upon the right . or good principle, and reputation being either not fought at all, or fought explicitely (or hibitually) in order to some real good (living the more profitably, Te.) if praise do come in to the actor, (as many times earthly bleffings do, Matth 6. 33.) I conceive it may be tafted (fimply as it is fuch) as a refrethment to the weary, and incouragement to the labourer (among the rest of Gods bleslings) and so as Wine moderately used, if it do cause some gladness in the heart, I cannot lay The far ft guilt on that. But the fafest course is (especially where course the in limition is naturally fuch as makes the utmost caution necedity) before I deliberately raffe this pleafant

liquor, to confider to what good use of mine or others it tends, and, if I find to none, to abitain from fipping of fuch delicacies. But if any fuch use be (not only possible, for almost every thing is so, but also) visible, or but strongly probable, I know not that that should be neglected, or not pursued, only to deny my self that praise which I foresee, if I taste, will be pleasant to me. Laffly, in performing of things in themselves pious, or directly ordinable to a pious end, if I either defire or feel pleasure from praise, it will be easie enough to judge (and the eep my felf from deceit in judging) whether I do fo (either wholly or immoderately) for my own praifes fake, or elfe for the good that is in the action, or that may come from the praise, and only secondarily and moderately (and in Subordination to that) for the pleature of praise to my felf. And that is the matter in hand; and therefore every man is left to pals judgment on himself, and to take care that he do not lose the Substance for a wretched shadow, or, (worse than so) weaken that precious flame within him, the love of God which seldom wants allays, but rather all acts of heightning it) by indulging to a little false love of himself in his sensual capacity.

To your the service of T or all and the service of the service of

S. But if it be lawful to receive and taste the pleafure of praise, why is it not lawful to define or to designit?

Defigning of Fraife differs much from receiving or tailing it

C. I answer that the designing of praise differs much from the receiving or talking it

The end designed in any action is one of those things which (as being effectial to the action) gives it the denomination; which of any thing that is but accidental or extrinsecal, cannot be said. From hence it follows (to this matter of the praise of men) that in a spiritual action to design the praise of men, though but as a subordinate end, is to mix a secular with a spiritual work, and that will desile it, and maim it, and rob it of the reward. But if it be designed as the principal end, then first it makes it cease to be spiritual or Christian, (and the reason is clear, for to its being so, spiritual, or vertuous in the Christian sence, all must con-

* Forum est ex causa integra.

cur, the principle or motive, and the end or defign mult be christian and spiritual; and if either of those be wanting, it is not vertuous: And if it be thus principally defigned to the praise of men, not of God, then that necessary end is somewhat, and that somewhat is wanting;) and secondly, it renders the whole action considered together a grofs diffimulation or hypocrifie, and an interpretative impiety, in preferring the paile of men before the acceptance of God, which is directly contrary to all justice and duty; and thirdly, a facriledge, in profituting a facred thing to fo vile uses. So likewife, when the action is matter of duty, and so necessary, as being under precept, it is also necessary that it be done principally in obedience to Gods precept; and if it be not so, but either only or principally for the praise of men, then stillit is, I no obedience to God; and s. ifit be abstaining in matter of a negative precept, it is an evidence that the person more fears the difreputation of men than the displeasure of God; or if it be in matter of affirmative precept, it is an argument and tellimony again, that he will do more for the praise of men than to approve his obedience to God; or if it be, though not principally, yet subordinately, for the praise of men, then again it is a maim in that obedience. Only in indifferent actions, if we defign them to that . praise that is proportionable to them, and do that not immoderately, but in fuch a temper of appetite as is regular, and answerableto the lawful defires of any other worldly bleffing (for that the praise of men is fuch, appears by its being proposed as a reward in Scripture; and that it is not only the advantageousness of it to us, in respect of the benefiting others by that means, either by our authority or example, that makes it a bleffing, appears from hence, because it is a bleffing (and the contrary a curse) even after death, when, as we have received our reward in Heaven, so we cease to be capable of making use of our authority to the edifying of others) then there is not from either of the two former confiderations any fuch obliquity to denominate it a crime, though yet there is enough to keep down chat

that which, by having defigned a good end, might from indifferent have grown vertuous, from advancing to that dignity, to continue it in that lower Form or Classis of Indifferents, as a kind of Non-proficients or unprofitable servants, which with good usage might have improved or ascended higher, but have neglected to do so.

But now on the other fide, for the coming in of praise undesigned in any of all these, it is but accidental to the person or action, and so that of which I am no way guilty (as of what I have defigned I clearly am.) and being not culpable in the coming of it in, and being a bleffing of God in it felf, certainly to reject a bleffing of God's cannot be my duty; but on the contrary, to look upon it as a bleffing of God's, a performance of some part of his promise to his servants, and a testimony to their performances, and so to bless and praise him for it, is strictly and absolutely a duty. And as it is a duty fo to acknowledge and blefs God for it; fo fimply to talte it as it is, i.e. as a bleffing of the earth, fent me by Gods providence, and to enjoy it as fuch, with that pleasure and thanksgiving which is propertionable to it, is no irregularity, and so no fault in me; nor is in this case made such by any, either ill or secular principle, or defign, motive, or end; for it is suppofed that these are both spiritual and Christian. In brief, it must be resolved in every action, that that which is merely accidental (as the consequents or shadows) must be solemnly distinguished from that which is esfential (as the motive and end are) that which is merely extrinsecal from that which is intrinsick, and so confequently must be done here; and if it be, this difficulty is amwered.

fraile of men contidered as a tempration to mordinate pleafire. S. But what if the praise of men, that comes in to me, temps me to immoderate and excessive pleasure and transportation: may I do or say that which will probably bring me that praise, and with it that temptation?

C. In that case as I foresee, so I must foreistemy self against, that temptation, and either wholly deny my self liberty

liberty to take that pleasure, or take special care to moderate it; and if that prove successful to me, or till it prove unsuccessful, it is clear I am not bound to abstain

from that action upon that objection only.

S. But what if baving formerly and frequently had this warning against this temptation, and baving been thus fortified, I have get constantly been foiled as oft as I have met with the temptation, and fo judging by my oron experience, have no reason to hope the contrary if I am again fo tempted: am I not then bound to abfain from that allion, whatever it be, which will probably bring in that praise, which will certainly bring that temptation ?

C. I answer that in this case the matter of the acti- of actions on is to be confidered, and supposing that not to be confiderabad or finful, (for then there is no queftion but I arh ble in this bound to abstain from it, without the addition of this matter. farther charge against it) it may then again be of three forts : either first, indifferent, under no precept or prohibition; or fecondly, necessary, under precept, and so matter of duty; or thirdly, that which is neither of thefe, neither indifferent, nor yet necessary, but yet vertuous and excellent, more than is required by ffrict duty, and so better, and that to which God promises reward.

S. What if it be indifferent, neither ill, if it be not

done, nor better, if it be?

C. Then there is no question but the foresight of the danger and weakness ought to restrain me from that indifferent action

S. What if it be under precept?

C. These precepts commanding such or such actions are to be supposed Affirmative precepts, which therefore do not bind * to do them always. And if "Ad sempes it be indifferent whether it be done at this time or no, i.e.neither commanded to be done at this time, nor better to be done at this time, then supposing some other season to be less obnoxious to the temperation, I am to abitain now and do it then. As in case it be in all respecks indifferent whether I pray or give an alms now; or at another time, I am not to challe that time where-

Indifferent

Command.

Q z

in I foresee least of that danger from that tempta-

S. But what if it be at a time when it cannot be negletted without some breach of duty, as an att of affirmative precept may by some concurrence of circumstances become duty at some one time; must this danger determe then?

C. No, it must not, for that were actually to fin, to

avoid the danger of possible or probable finning.

S. But what if the action be not necessary at that time, i.e. not under precept, but yet of that nature, that the more frequent it be the better it is, as what sever number of bours of daily prairy be affirmed or supposed the Christians duty, if it be yet another bour beyond the former, (that intercepting no other business to which I am obliged by strict duty or charity) what is then to be affirmed?

Better.

C. This falls into the third fort of things at first enumerated, those that are better, but not necessary; excellent, or rewardable, but not under precept. And of them the difficulty is greatest; because as there is not particular precept to make the doing of them necessary, so there is not simple indifferency to make the omitting them as good as the doing of them. But yet the resolution may be this, that though I am not bound in that case to do that excellent thing, (for by its being not necessary, but excellent, that is supposed) yet I may lawfully do it, if the advantage that is in my view, to the glory of God, the good of my brother, &c. be above the proportion of the danger of falling into sin, that I incur by attempting it.

S. But what if the danger be greater or more visible than

the advantage w?

C. Then to him that apprehends it so it is not lawful.

S. But what if the danger and advantage be equal, or

apprehended to be fo?

C. Then from that equal balancing of their circumflances, nothing can be defined as yet; but then some other circumstance may be considerable, and direct me to de-

fine it lawful to do that excellent thing, which is thus supposed to be in the even poise betwixt the advantage and the danger. For then, first, the consideration that it is best in it felf, will incline to make it lawful, and nothing hinder it to be fo: For as, when there is neither danger on one fide nor advantage on the other, that which is best, is lawful, certainly; so in reason it is to continue, when, as there is addition of danger, so there is of advantage proportionable. But then, secondly, there another circumstance which makes the difference confiderable. For he that doth that better action in order to that advantageous end, prudently and industrioully, is accepted by God according to his intention and endeavour, though it fall out that that advantage do not follow; and so though that advantage be not certain, the vertue, and acceptableness and reward of his action is certain: whereas on the other fide, as the falling by that tentation is not certain in it felf, fo it is far from being at all intended by me, but all fortifications made use of by me to the contrary, and so further some matter of hope left, that though I have hitherto constantly faln, yet I shall not now be so weak or unhappy. And thirdly, if I do fall, yet there being nothing of my choice, at least deliberate choice, or intention in that (but only a treachery of some weak part of fleth about me, which against my deliberate will, and my Prayers to God, and faithful endeavour, betrays me to it) I shall hope this will pass for an humane frailty, if I do so fall; and the excess of the charity or love of God, and zeal to advance his glory, will be able to cover fuch a fin as this; as the Martyrs constancy and perseverance in confeiling the Faith of Christ did cover some greater fins. viz killing themselves, rather than they would have any villany committed upon them.

S. But will not my forefight of that danger oblige me to prevent or avoid it? and if I do not for will not that fin become deliberate and voluntary to me, if I deliberately and voluntarily venture my felf into that

& implation ?

C. In the present case I do not voluntarily venture

my felf into that danger, as voluntary fignifies that which I do either upon the free motion of my own will, or upon some carnal end or motive of mine own, (as it would be, if either the thing defigned by me were not better, or not lawful) for it is clear, I venture the hazard only in intuition of some good to others, or of Somewhat otherwise tending to the glory of God; and were it not for that, I would not venture it. condly, though I venture deliberately the poslible, nay, probable, danger of falling; yet I do also deliberately and industriously fortifie my felf that I may not fall, and that is matter of some hope that I may escape. And if still, through humility and fear and caution, I do not hope it actually; then though it be lawful for me, nay, perhaps better to abstain from that better upon that fear, because that fear proceeds from one excess of love, (and every excess of love to God denominates the action better) yet if it fall out that the excess of love lie the other way and incline me strongly, and so carry me to that other pursuit of the glory of God in benefiting of others, even to the despising my own danger of fin, (I say not, sin, but danger of fin) in that pursuit; I suppose this will be still lawful to me, being caused by so noble an impellent, i.e only by the excess of love. And if in the event some fin thus fall from me, it will be but frailty still,reconcileable with my loving of God, and so with the continuance of his love to me.

S. I have by my questions given you occasion to be at this matter of the praise of men very thin; be pleased now to give

me the fum of all in few words.

Twice of glory of men is a fin.

C. It is this, That the desire or design of the praise of men in the best action is surely a sin, as a deslection to the creature; and if it be the principal motive of our actions, then a wasting sin, unreconcileable with charty or the savour of God, (for it seems the praise of men rules in us, and not the love of God:) but if the love of God be the principle, or prime mover of our actions, and this other, of the desire to be seen of men, do only steal in as a secondary carnal interest of our own; then, shough it be a sin still, and such an one as will deprive

us of all future reward of that good work to which it is adherent, yet, through Gods mercy in Christ and his equitable interpretation of our infirmities, it will not prevail so far as to separate between God and us eternally, or to call us out of his favour. Mean while this favour which he finds that is thus guilty of this blafting fin, will give him but little encouragement or comfort to indulge to it, when he knows that when it is the chief in his heart, (the principle of his actions, or Superiour to the love of God in him) it is then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in but as a fecondary, (appendent to his good deeds done out of a right principle) it is yet then a means to deprive him of all the reward or benefit of his best actions, his Almsgiving, Prayer and fastings, yea, and brings him low, to a very fad flate here, and to a (comparatively) mean one here-All which he that will adventure for a little paltry praise, that mere blast and wind and breath of finful men, is fure very ill advised.

S. This being so umbappy a sin, and yet so hardly gotten out of us, what means can you direct me to to prevent

11 ?

C. 1. A confideration of the price it cost us, [Ye Means to have no recoard of your Father which is in Heaven] or Preventit. [they have their reward] here, and so none behind in another world. 1. A resolution before-hand, never to make my good deed more publick than the circumstances (necessarily attending the present occasion) extort from me. If I do every good deed in the feation and place that God represents the object to be, let him alone to provide for his own glory that is to rife from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my light shine before men. Therefore I Gy, the second means will be, a refolution not to make my good action more publick than it needs mult, as by blowing a Trunipet, or using any means proportionable to that, though an a lower degree, to call mens eyes toward me; or to do what I do (on purpose and by choice) in the Q 4 market -

à Carpe

market place or flicet, or places of publick meeting and concourse, (for so the word rendred Synagogue fignifies) But 3. rather on the other fide, if I find that humour of vanity getting in upon me, to labour for the greatest fecrecyimaginable, (for that is meantby that high phrase of I not letting the left hand know what the right hand doth 1) which, by the way, gives also a very useful advertisement for our direction in dispensing of alms: Not to do them fo much to the Begger in the Itreet, (who I is here (by accident) literally torbidden, ver. 2. [not in the freets,] and 2. for the most part is a diforderly walker, and not the fittelt object of fuch charity, (relief of his wants, without requiring his labour, being the nourifhing his idleness); and withall 3. the publicknels and opennels which is necessary to the giving to him, is most useful and infrumental to our vain glory) as to the poor labourer in fecret, the House-keeper that comes not abroad, and yet needs aid and relief most truly, to support the burthen of a numerous hungry family, and withal cannot be any temptation to our vain-glorious humour, at least, is not so probably as the other. 4. The contemplation of the reward that attends my contempt of the praise of men, a thousand times more, even in kind, than that which the vain man attends to; to wit, to be praised of God openly before Men and Angels, in a full quire, all looking upon us and applauding, (whereas a few spectators of finful men is all that can here be compaffed:) and not only being praifed, but rewarded also. And to fortifie you better, you may observe 5 that no person that receives the praise of men with any guft, is ordinarily able fo to carry it, but it shall be discerned by those that are long near him; and when it is differred, it is a quality generally lookcd on in others with fo much contempt by all men, even by those that are guilty of it, that it really takes off more from the reputation of the belt performances than any one ordinary vice can do: And then the less this is differed by the person himself, the more unhappy are the fruits of it to him, and he vet the more mean , as he that thinks he is admired by all, and is deceived in it. This,

This, as it is prodigiously true in a mere animal gloria, excessively taken with this pleasure, so it is proportionably in any other, that being so in a less degree, is yet too far so as to be discerned; and if, by careful concealing (without mortifying) the humour, it be not univerfally discerned, yet still those that do discern it, which generally are the wifett, and also the most censorious, (whose discerning it is of most concernment) will accordingly judge of him. And if particular care be not taken of this this humour will be the most contrary to the good end which alone is pretended to make it pardonable, and the most destructive of it of any thing.

S. I conceive you have now gone through the first of the three things and fully fatured all my fcruples : God grant my obedience and practice and observation of your directions may be as perfetly compleat, and impartial, Sincere, and universal. I shall call you now to proceed to the second, beginning at the 5th, and extending to the 16 verf. In all which I expect what you will observe unto

C. The same general parts that before; 2 Duty sup- Sect. 11 posed, and a double Caution interposed. The Duty sup- of Prayer posed is Prayer; that great prime branch of the worthip of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge 1. the World to be ruled by his Providence; 2. themselves to have any need of his grace or pardon; or 3. that hope for any reward from him in another world.

S. I shall defire your direction in divers particulars concerning this duty ; And first, How many forts of prayer are

C. There is first Prayer of the heart, and of the The forts of tongue. Prayer of the heart, when the Soul fighs out it. its defires unto God; and of the tongue added to that, which is then Vocal Prayer. 2. There is either publick or private Prayer. Publick of two forts: First, in the Church; secondly, in the Family. 1. In the Church, or meeting together of all that will joyn with us, called together by tolling of a Bell,&c. And this very useful

and necessary, 1. for the publick Testimony of our piety; 2. for the flirring up and inflaming of others; 2. for the making of those common publick requests wherein all that meet are concerned, (as for all men, the whole Church, the Rulers and Magistrates of that Community wherein we live for pardon of fins, the gift of Grace, preservation from danger, and all other things that as fellow-members of a Church or State we may thand in need of;) 4. for the prevailing with God, (the union of so many hearts being most likely to prevail, and the presence of some godly, to bring down mercies on those others whose prayers for themselves have no promise to be heard) especially if performed by a confecrated person, whose office it is to draw nigh unto God, i.e. to offer up prayers, &cc. to him, and to be the Ambassador and Messenger between God and Man: Gods Ambassador to the people, in Gods Read, beforebing them to be reconciled; and the peoples Ambassador to God, to offer up our requests for grace, for pardon, for mercies to him. Then 2. in the Family, which is a leffer Congregation, The Master or father of which is to Supply the place of the Priest (and to provide this spiritual food for all that are under his power and charge, as well as their corporal tood) and to ask those things which in that relation (of members of the same family) are discerped to be most needful for all there present. Then for private prayer, that is of two forts again; either of Husband and Wife together, (who are as it were one fielh, and have many relations common to one another, and yet stissing and peculiar from all others) or of every man and woman fingle or private from all others, in the Closet, or other place of retiredness.

The Parts

S. Having mentioned the forts, you will please also to

mention the parts of Proyer.

C. Those are set down by S. Paul, 1 Tim. 3.1. Supplications. Propers, Intercessions, Giving of thanks. The first seemeth to refer to Consession and acknowledgement of sin, and beseeching pardon for it. A necessary daily duty both in publick and private, for our selves and others; only in private fit to be more distinct and particular.

ticular, by way of enumeration of the kinds, and acts, and aggravating circumstances of fin. The b fecond is b aggravati the petitioning or requesting of all things necessary for our bodies or fouls in all our capacities, either as fingle or double persons; as members of Families, of Kingdoms, of Christendom, of mankind it felf. Theethird e and the is the interceding or mediating for others, offering up prayers for friends, for enemies, for all men, especially for our Lawful Governors, Kings, and all that be in authority, Spiritual or Civil. Thed fourth is the return- diagrees a ing our acknowledgments to God for all benefits received by us or others: being bound by the rule of gratitude, to be mindful of what we have received; by the rule of piety, to acknowledge Gods hand in bestowing them; of charity, to be sensible of whatever good any part of mankind hath been partaker of from that great Spring of goodness, as well as our selves; and by all these to express all in our Prayers and addresses to Heaven.

S. My next enquiry must be, how often this duty must

be performed.

C. This great duty, confilting of these so many parts, The times must be performed frequently by all and every Christian, without any flackning or intermitting of it; but how frequently, there is no precept in this place or any other Scripture: which argues, that though the Substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans own conscience and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some special directions we may take with us As 1. That one day in feven is to be fet apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the Family, and in private; and that with more solemmity than ordinary. 2. That other times, taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received, or on occasion of particular urgencies,

* Surior a. diagram. Fxod 29 42 See Ecclet. 45- 14-

urgencies,&c.be by us folemnly observed also, according to the rule of the ancient Catholick, or of the pre-Sent particular Church wherein we live, in like manner as the lews observed their days appointed them by Law. 3. That no man omit to perform this duty, at least morning and evening, every day; this being folemnly required of the people of God, directed by the Law of piety to begin and close all with prayer, (which the very Heathens could judge necessary) and being the least that can be meant by that precept of the Apostle, of praying without ccafing, or continually: Which is thought by many to extend no farther than in proportion to the * daily facrifices among the Jews, which were constantly every morning and evening; but by none interpreted or conceived interpretable to any lower proportion. But then 4. the examples of holy men in Scripture do add unto this number, some more, some David in one place specifies the addition of a lefs. third, at morning and at evening, and at noon-day will I pray, and that inffantly, i.e. in a fet, folemn, intenfe, earnest address, Pfal. 55.17. (and so Daniel, Chap. 6.10.) and this of noon-day is the same with the fixth hour, which is a time of prayer, Ali 10. 9. used by S. Peter. Others again observed the Ninth hour, i. e. about three of the clock in the afternoon, as Peter and Fubn, All 3.1 which is there called an hour of Prayer, (it feems commonly observed) and by going up to the Temple, it is likely that publick prayers were used at that time, (or if not, it is clear itwas to pour out private devotions) and this superadded to the former is a fourth time. And there is little doubt but that the third hour, i.e. nine in the morning, was an hour of prayer also, as will appear by Adi 2.1. compared with ver. 15. and then that is a fifth time. And the evening prayer being anfwerable to the morning, and so used at fix in the evening, as the other at fix in the morning, the cultome of godly men hath been to that up the evening with a compline or prayer at nine of the night, and fo that is a fixth time. To which David feems to add a feventh, Pfal. 119. 164. feren times a day do I praife the . where praiung

fing being the fourth part of prayer, may be a denotation of the whole duty: although the truth is, the phrase Gren times may possibly be taken not strictly to fignific that number, but as a phrase or form of speech to denote These directions put together, (and ponfrequency. dered and compared with the leifure that every man hath from the duties of his calling, and with the great invaluable benefits of prayer, and with the power of importunity, i. e. frequent coming to God in prayer, acknowledged by Christ, and with the concernance of those things which we may ask and obtain by prayer, (above most other things which wespend a great part of our time on) and with the reasonableness of giving God a liberal portion out of our time, as well as our effaces, who hath allowed us so much besides to our own uses) will be very helpful to any that will judge discreetly what is to be done in this business; and then still you must add this resolution, that what is well done and well weighed for circumstances, being for the substance a duty commanded, the more of it is performed, it will be the more acceptable to God.

S. From thefe foruples fatufied, give me leave to proceed The Forms. to another: What kind of forms my prayers may, or must be

presented in.

C. In this there are two questions couched, 1. Whe- The lawful whether any other man be used 2. If it be, neis of set Whether any other may be used. And then, what directions may be had for that. To the first I answer positively, That set forms of prayer are lawful, both as the word [fet] fignifies premeditate limited forms, as oppoled to extemporary, & as it lignifies prescribed, and for some occasions and uses commanded. That it is lawful to use a set determinate form of words, either written or faitned in our memory, is apparent both by the example of Christ, who in S. Luke bid us when we pray, fay, Our Father, &c. (not only pray after this pattern, as the words in S. Matthew may be interpreted; but use these very words, When you pray, fay, Our Father, Jc. Luke 11.2.) and of Jubn Baptift, who taught bis disciples to pray in some term, though we know not what it is,

Luke

Lake 11.1. as also of the Prietts under the Law, by Gods appointment, that used a set form of blefling the people. Numb. 6. 14. and of our Saviour himfelf, who used a part (if not the whole) of the ss. Pfalm upon the Cross, My God, my God, why bast thou for faken me. Se. and of the Church of the lews, and Christian Churches through all times, who have had their Liturgies, as ways and forms of ferving God publickly, and as means to preferve the true Religion from all corruptions in doctrine. And to these Arguments may be added one more of common observation. That even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a form of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as stinted a form as if what the Minister prays were read out of a Book, or dictated by his memory. That it is also lawful to use a fet (as that fignifies a prescribed) form of prayer, is as apparent, 1. By Christs prescribing one, which he would not fure have done, if it had not been lawful to have used it being prescribed; and so also, a. by the other examples mentioned, which are most of them prescriptions; 3. by the no objection against the use of them; for sure if it be lawful to use them, it is lawful to prescribe them at some time, and for some uses, (for that a thing in it felf acknowledged and proved to be lawful, should by being commanded by lawful authority become unlawful, is very unreasonable, unless Lawful Magistrates be the only unlawful things) and at other times to use other liberty is not forbidden, and so hereby there is not any invasion or tyranny used upon our Christian liberty; 4. by the great benefit that accrues to the Congregation in having discreet wellformed prayers, and so not subject to the semerity and impertinencies of the fuddain effutions; and the fame still in constant use, and so not strange or new to them, but fuch as in which they may with understanding go along with the Minister, and by the help of their memory the most ignorant may carry them away for his private use, and generally those that wans such helps, are by this means

means afforded them; and lastly, by the consideration of this one special farther advantage of them, wir, that by means of prescribed Liturgies the unity of Faith and Charity is much preferved.

S. Well then, Supposing these Set-forms to be locuful in shemselves, and lawful to be prescribed, another question of other you saught me to ask, Whether any other may be used but unprescribed forms

fuch.

C. Yes doubtless: For the Church being obeyed in the observance of the prescribed Liturgy in publick, permits fometimes (and upon special incidental occasions prescribes) other forms in the Publick congregation, so it be done prudently, and pioully, and reverently, and to edification; and so also in the family, or in vifitation of the fick, if the particular condition of one or other do require it : and in private, in the Closet, it is not supposed by our Church but that every one may ask his own wants in what form of words he shall think he; which that he may do fitly and reverently, it will not be amiss for him to acquaint himself with the several addresses to God, which the Book of Psalms, and other pares of holy Writ, and all other helps of devotion will afford him, either to use as he finds them fit for the present purpose, or by those patterns to direct and prepare himself to do the like.

S. What qualifications be required in our prayers to make The quali-

them acceptable to God, or prevalent with bim?

C. Three forts of qualifications. One in the person in the Perthat prayeth; and that is, that be life up clean bonds with- fon. out wrath or doubting. 1. That he be purified from all wilful fin, bring not any unmortified wickedness with him for God to patronize. a. That he have charity to his brethren, and humility; the two contraries to wrath. 3. That he come with confidence to Gods throne, affuredly believing that if he ask what he ought, and what God hath not decreed against, God will grant it him either in kind, or by giving him that which is better for him. For this a Christian is bound to believe, that God is the hearer of proyers, that they which ark shall bove : only this with these limitations, unless God by his all-

fication of

feeing

seeing eye judge somewhat else better for us, or by some particular decree hath determined the contrary; as when the destruction of a Nation is determined, then though Noah, Daniel, and Joh, intercede for it, shey shall only save shemselves, but not the Nation.

S. What fort of qualifications is there?

In the Praye

C. In the prayer it felf. As 1. That the matter of it be justifiable; such things as God hath promised to give his children: or when that is doubtful whether it be fuch or no then with submission to his wisdom as well as his will, if he feeth it best for us, and not otherwise. 2. That the things that belong to our fouls, and wherein God may most be honoured, and our neighbour benefited, be most and primarily defired. 3. Zeal or fervency. 4. Attention, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, and no hope ever to be wholly without them, yet) must be laboured against, and by the use of all means probable repelled, and pardon for them asked solemnly of God. 5. Constancy and perseverance in asking, commended to us by the parable of the importunate Widow. use of such bodily reverence, such gestures and postures as may both help to inflame our zeal, and be a fit companion of our spiritual worthip. And 7 fometimes adding to our prayers vows of voluntary oblations, after the example of Jacob, If God, &c. and those either when we pray to receive any special mercy from God, as 74cob did; or by way of gratitude and acknowledgment to God when we have received them.

Gen, 28,10,

S. What is the third fort of qualifications?

Those that must follow our prayers. C. Those that are to follow our prayers 1. Observation of Gods returns to our prayers; and in that of Gods gracious providence in denying what would have been less fit, and granting that that is more. 2. Returning him the thanks, and the glory of all his grants and denials.

3. Considering and setting a value on this great unparallel'd dignity and prerogative of a Christian, in talking and conversing, and prevailing with God; no difficulty of access, no doubt of acceptation. 4. Raising from his mercies a stock and treasure of considence for the su-

ture, together with a love of him: and by his denials, learning to make fitter addresses the next time. f. Expressing our gratitude for his mercies by our acts of charity and bounty to our brethren that ask of us, or need our aid, and, in case of precedent vow, paying that which we have vowed.

S. If there be nothing elfe which you will add concern- The Cautie ing the Duty Supposed, be pleased to proceed to the Cauti- ons.

ons interpofed in it.

C. The first of them is common with that in the mat- of vaire ter of almsgiving, that the defire to be seen or praised glory. of men for our piety do not interpole in our devotions : to that purpose, that it be not done in common Affemblies, (meaning thereby not the Church, or publick afsembling to that purpose in the house of God, as the word * Synagogues might feem to import, but any place . Charge of publick view, where men use to be Spectators) nor 200 in the corners of freets, i.e. places chosen on purpose as most conspicuous, (for he that is in the corner of streets is feen by all in either ffreet;) but that our private prayers (which peculiarly are here spoken of) be as private as may be, in the Closet, and the door shut, and, as near as we can, no eye but that of Heaven admitted to behold us For if, in a duty wherein God is so nearly concerned by way of honour, and our felves both in duty and for the obtaining our needs, we can take in fo poor an accession as the consideration and defire of the praise of men, it is most just that that should be our reward, and no other expected from God for us.

S. What is the second Caution?

C. That we uje not vain repetitions .

S. What is meant by that phrase?

C. The word in Greek is a proverbial word, referring to a person whose name was Battm, and a fault that he was observed to be guilty of; which, seeing it is now uncertain what it was, we shall best guess of by the context here, particularly by the reasons that are here annexed to the Cautions, 1 Because by this we shall be like the Heathens, who think to be heard for their much speaking. 2. Because we shall be like them

Of vain re: petitions.

Bat As, d.

in thinking that our many words help God to understand our meaning, which he knows before we begin to pray. By which it is first plain, That all repetition in Praver is not forbidden, because all such is not against either of those reasons; and withal, because both Dared in his Pfalms (particularly, Pfal. 136) and Chrift in his Agony used the same words in prayer many times. 2. That the thing here forbidden is somewhat that the Heathens were guilty of, as before the Hypocrites were of the vam glory. 3 That the thing most probably to be fixt on is this, the tumbling out of a many unfig. nificant words, (as the Heathen Tragedies express their manner) or the fame words over and over again, not out of fervency of mind, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerful or more acceptable with God; which indeed was the peculiar fault of the Gentiles, the Jews rather using concilenels and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther than either the necessity of our several wants or the fervency of our zeal requires, or than may tend to the inflaming of our zeal, is not acceptable to God, or like to prevail with him; but rather to do the contrary, if it be affected by us: which is farther evidenced by the manner of that prayer which is here by Christ commended to us, as a pattern and form of ours to be ruled and directed by, Our Father, Oc. a very concise and thort prayer.

S Being by our Striours speech and our progress (in attendance therein) fall upon the Lords Prayer, though I have formerly in the explication of our Church Catechism learnt somewhat of the understanding of it; yet it being a prayer of such special weight and difficulty, I shall again define your particular directions for the understanding of every part and branch of it distinctly. And suff. Is there any thing that from the general sabrick of the

words you would offer v: to me?

C Yes, this one thing, that our first and chief care eight to be the glory of God, advancement of his Kingdom,

of the Lords Prayer.

Kingdom, and obedience to his will; i.e. the fetting up God in that excellence that belongs to him; which is the fum of the three first Petitions : And then after that, the care of our felves, and those things wherein we are most concerned; the sum of the three latter. To which it we annex the Doxology [for thine is the Kingdom, &c.] which is the reflecting on Gods glory again, the observation will be enlarged, that the Glory of God, &c. ought to be our first and last care; and all that is good to our felves, taken in only as it may bett confilt with that, on each fide enclosed and bounded and limited with it. Just as we read of the Liturgy used by the Jews, that of the eighteen prayers used in it, the three first and the three last concerned God; and the rest between, themselves and their own wants. But the truth is, the ancient Greek Copies have not those words of Doxology, and there is reason to think that they came in out of the Liturgies of the Greek Church; where (as now in many places) the cuftom was, when the Lords Prayer had been recited by the Presbyter, for the people to answer by way of Doxology, (as after the reading of every Pfalm a [Glory be to the Father] &c.) For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.

S. Please you then to enter on the Particular survey of this Prayer. Where first occurs the title which we bestow on God in it, which I already conceive as a means to raife up our bearts to bim, and a ground of confidence that be can and will bear our prayers. But what is the particular

importance of it?

C. First, That we look on God as children on a fa- our Fathet. ther, with all reverence, and love, and gratitude, as on him who is 1. our Creator, and Father of our Being; a. more particularly fet out to us in that relation than to any other fort of creatures (as Plato faid, God was a * Maker of other things, but a * Father of men.) Secondly, That all the acts of a father on earth are by him performed to us, but in a far higher and more excellent degree, as far as Heaven is above Earth. Such are 1. His tegetting we anew to a lively bope, i.e. his giving us his Spirit,

Spirit, the principle of spiritual and celestial life: 2. His continuance of affifting grace to preferve what he hath begotten: 3. His, first, preventing, secondly, ex. citing, and thirdly, illuminating grace, as a kind of education to our Souls: 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchase of the Son, to be instated on us at our death; (which is the coming out of our nonage, as it were.) And (befides all this, wherein he is a Father to our fouls and spirits) many, nay, all kind of paternal acts to our very bodies, which we owe more to him than to our earthly parents who begat them; as also the feeding, preferving, maintaining, adorning and at laft crowning of them. Thirdly, By this title, and in it that particle [Our] we 1. fignifie our belief of Gods free bounty, and fatherly respect to all our kind, and that we labour not to ingrois or inclose it to our selves; 2. we extend our prayers to them as well as to our felves; 3. we express our faith, and reliance, and total plenary dependence on him as ours, and without whom we can hope nothing; 4. by the adjoyning of this title [which art in Heaven] we celebrate his infinity, immensity, all suffeiency, and all the rest of his Attributes, whereby he difters from our fathers on earth, i. c. from men, and the honourablest of creatures.

S. From the title you may please to descend to the Petitions; and first to those which concern God, of which (all sogether) if you would teach me any thing, I shall be really to receive it.

C. I shall from thence only trouble you with this, That the form of with rather than prayer retained in all those three, different from the style of the three latter, doth contain under it a filent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he shall see hit, to take care that by us, and all mankind, Hu name may be hallowed, Hu Kingdom may come, Hu will be done, Cc.

S. What is meant by the first Petition, [Hallowed be thy name?] and first, what by Gods Name?

trallowed be thy Name,

C. By

C. By his name is meant himfelf; God in his effence and attributes, and all things that have peculiar relation to him: It being an ordinary Hebrailm that [* thing] and [word] [* doing] and [peaking] [* being called] and [being] [* name] and [effence] (as [bis name [ball te called Wonderful,] s. c. he shall be a wonderful one) should be taken promiscuously the one for the & other.

S. What is meant by hallowing?

C. The 'Hebrew word or Syriack dialect, in which Chill delivered it, fignifies to separate from vulgar common ufe, to use in a separate manner, with that reverence and respect that is not allowed to any thing else; in that notion that holy is opposed to common or pro-Thus is God hallowed when he is used with a reverence peculiar to him above all other things; when fuch power, majetty, dominion, goodness, Je are attributed to him that are competible to nothing elfe. Thus is his Name hallowed when it is reverently handled; his Word or Scripture, when weighed with Humility, received with Faith, as the infallible Fountain of all faving truth, applied to our Souls, and the Souls of our hearers, as the instruments defigned to our endless good, the power of God ordained to Salvation. his House consecrated to his service; his Priests designed to wait on him and officiate; the Revenues of the Church instated on God for the maintenance of his lot or Clergy; the first day of the week among us (as among the lews the last) fet apart for the worthipping of God pub lickly and folemnly. And every of thefe is hallowed when it is thus according to the defign used separately, when none of these mounds (to sence each) are broken down, but all preferved from the inrode of facrilegious prophaners

S. Having explained the fingle terms, what is now the

meaning of the complex, or Petition?

C. I pray to God that he will be pleased, by his grace poured into my heart, and the hearts of all men, and by the dispensation of his gracious providence, to work all our hearts to fuch a reverence, and aw, and feparace

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respect unto Him, his Majesty, his Attributes, his Works of Grace, his Name, his Word, his Day, his Ministers, his consecrated Gifts, (the Patrimony of the Church, devolved from him upon the Ministers thereof) that the sins of sacriledge, and profaneness and idolatry, and irreverence, and indevotion, &c. may be turned out of the world; and the contrary vertues of Christian piety and reverence and devotion set up and slourish among us

S. O Bleffed Father, Thus be thy Name hallowed by me and all mankind

Please you now to proceed to the second, [Thy Kingdom come.] And first what is meant by Gods Kingdom?

Thy king dom come.

C. The exercise of Christs spiritual Regal Power in the hearts of all his fervants and Subjects, or Disciples, that give up their names unto him, 1. here in this imperfect Kingdom of Grace, where the mortifying of every unruly affection is the erecting of a throne for Christ; much more the uniform obedience of a whole world of humble, pious, meek, peaceable, charitable Christians, when by God the power of his grace shall be pleased to new form and mould the universality of Christians into the temper of his Christ; which though we know not whether it will ever be, yet it well becomes us to endeavour and pray for it: 2. In the great final doom of all enemies, and crowning of all Saints, which shall be attended with a Kingdom which shall have none end, Christ giving up the Kingdom to his Father, and all his Saints being taken in to reign with him for ever.

S. What do you mean by praying that this Kingdom of

God may come?

C. I pray that God by his grace inspired into my heart, and the hearts of all men, and by his blessed disposal of all things below, will so begin to set up his kingdam in our hearts immediately, so weaken the power of the a creary and the malice of opposers, that it may by degrees of flourishing daily encrease: and that all other things which are in his purpose may be orderly compleated, till at last this mortal compounded Kingdom

which

which hath so much mixture of infirmity and sin and rebellion in it, be turned into a Kingdom of perfect holi-

nets and immortality.

S. O come Lord Jesus, come quickly into thy Kingdom of Grace here, for the illuminating and preventing, for the purging and cleansing, for the regenerating and santifying of our Souls, for the bestowing on us that precious blessed grace of perseverance, and in the Kingdom of thy glory, for the persecting and accomplishing of us hereaster.

on Earth asit is in Heaven] What w meant by Gods done.

will?

C. His commands whatfoever they are, but especially those which are delivered to us in the Gospel by Christ.

S. How is his will done in Heaven?

C. It is performed by the Angels, who are his ministring spirits, doing those things in the governing of the world below, and of every of us, which he appointed them to do. And this which they are thus appointed, they do willingly, chearfully, speedily, and without neglecting any part of it.

S. What do you mean by the doing it on Earth?

C. The obedience of all men here below.

S. What then is the full importance of the whole Pe-

C. We pray to God that he will so inspire his grace into all our hearts, and so direct us by his providence, and assist us to performance, that we may obey him in all his commands here on earth willingly, readily, chearfully, speedily, impartially, (or fincerely, without indulging our selves to any kind of sin in the omission of any part of our duty to him) as his Angels daily obey his commands in Heaven.

S. Bleffed Lord, give us this grace to will, and affift us

so perform.

From the Petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God we are nearly concerned also.

C It is true in some kind, but not so immediately and particularly as in the latter three; of which one thing you may observe in general, which yet I cannot conveniently declare to you, till I have explained to you the particulars.

S Be pleased then to do that, and first in the former of them [give us this day our daily bread] to tell me what

u meant by Daily bread.

Give us this day ourdare ly Bread. deta onis eit.

1 11 01

י חחם. and for alto dred 1 ...

אחו אחר Deut 31.19.

· Fau. 02. Phavor. Friend Tree . the future events of things, as so o a the prefent Nie ceph. Pafil. die , . 10 . " z za) ... MIFET. 07 700 · nidu. י יווצודים a 8 5 6 4 5

· was drawn. 2. Playor Panis di חותות מס Arr, others, that :

......

C. By Bread is meant all the necessaries of life. By [daily] fomewhat which the word in English doth not diffinitily fignific, yet well enough expresset the sence of it For thus it is, The word in Greek may come from a word which fignifies * the day approaching whether that Is the now instant day, or else the morrow, that is (in the Scripture fence of the 'Hebrew answerable to it) the future, the remainder of our lives, how long or thort foever it is, (which time, because it is uncertain, men ordinarily make this an excuse for their covetousness, that they may lay up for their age, and so the older they are, they grow the more covetous.) If we fetch the word rendred [dails] from hence, it will then denote fo much as shall be sufficient or proportionable for the * future or remainder of our lives, which in our prayers we beseech God to take into his care, and to diffribute untous thu day, that is, (as St. Luke interprets it) * daily, or day by day. Another way there is of deducing the word which we render [daily] fo that it shall oppoled to fignifie that which is agreeable or fit for my * being or subfiftence; not so as to reffrain it to the lowest proportion with which a man can subsist or live, but that which is agreeable to his condition taken with all its circumflances, for that is it which is called his being; and then it will be exactly agreeable to Solomons prayer for food convenient for him. And so in either sence the prime importance of this Petition 15, Lord, give us day by day that which thall be fufficient for the remainder of our lizes

S. You faid this was the prime importance of it, which feemed to simply that there was another; what is

C. The most obvious and natural sence I call the prime sence, because the words do first yield it that is, (as I told you) all that belongs to the bodily necessaries of this life, food and raiment: but a secondary sence there is, which though the word yield but in the second place, yet is a more weighty considerable sence, to wit, as Bread imports in a spiritual acception the food of the Soul, the grace of God, without which the Soul can as little suitain it self as the body without food; and then the dails Bread is that measure of continual grace which will suffice for the remainder of our warfare here, which we beseech God day by day to bestow upon us, to affish and uphold us in all our wants, and refer the care thereof unto God, who, we are consident, careth for

S. Ibefeech God thus to care for us all, and give us day by day for the remainder of our lives all things necessary for our Souls and bodies.

You may now please to proceed to the next, i e. the fifth passes. Petition, [Forgive us our trespasses as we forgive them

that trefpais againft us.]

C. There will be little difficulty found in that. To lorgive, is to absolve, pardon, free from punishment; and the word trefpasses fignifies all manner of offences against God: the word in Greek is * debts, which is a * Syriack expression to signifie fins. And it seems to be thus occasioned. Every man is bound to perfect, exact obedience to God by the condition of the first Covenant, and that under an heavy penalty, if he fail: He then which hath so failed, is thus Gods debtor to punishment; which if it be not forgiven him, Satan Gods officer will fetch out a writ against him, cast him into priton, and there leave him (till he hath paid the uttermost, i e.) eternally. We therefore pray to God to remit thefe debts of ours, the payment of which would go fo deep with us. And whereas we add [as we forgive shem, Ce.] that is only a mention of a qualification in us (made necessary by Christ, to make us capable of that remission of Gods) and as an Argument to enforce that grant, by professing our felves ficely to pardon all those

Forgive us our trefpaffes.

.;en rala

As we for-

that by any injuries done to us are become our debtors, i. c. might juttly in thrick law be by us profecuted to

punishment.

S. Lord, grant us all this free pardon through the fattifaction of Jesius Christ, for all our fins; and give me grace thus to forgive all others that have injured us, as freely as we hope for pardon from our God

I (hall lead you to the last l'esition, which seems to be made up of two members, [Lead us not into temptation, but deliver us from all evil] What is meant by tempta-

tion firft, then by Gods leading into it?

Lead us not into tempration

· ciari . .

C. By temptation is meant any allurement of pleasure or profit, or determent of danger or evil, which may bring me to fall into any fin. [To enter into fuch temptation] (as Mat. 26.41. the phrase is used) fignifies so to be involved with either of these that I cannot get out. * To make to enter, or to bring, or to lead into it, (which are all one) is to occasion our thus entring, or being involved: which God may do by leaving us, or by withdrawing his grace. So that the meaning of this Petition is, not, that God would not permit us to be tempted, (which is the lot of all, especially the most godly men, 7am. 1.2,3.) but that he will not so for sake or leave us to our felves, so destitute, and withdraw his grace, so deliver us up (in time of temptation, either through prosperity or adversity, or Satans assaults) that we be not able to extricate our felves, that he will not leave us to be overcome by temptation; for to finbe tempted | Gal. 6. 1. fignifies, the word being of a real passive signification, (of which nature there be many in the New Teltament) and so noting the being overtaken also, the being ensnared by fin, wrought on by tempeation: for the possibility of that only is it, the confideration of which will move us to reffore fuch as he already overtaken, which is the subject of that verfe.

S. Lord, do not thou thus leave or for fake we in time of temptation, fo far ar that we be overcome by it.

But what is the importance of the other member of the L'etition ?

C. The former was only negative, for not bringing Deliver us us to this great hazard by forfaking or deflicuting us; the latter is politive, for deliverance from temptation, not again from falling into it, but from being overcome by it: which God may do by either of these ways, 1. by giving us a proportionate measure of ffrength or grace to bear it and move under it, how heavy foever the pressure be; or 2. by tempering the temptation to our ffrength, and not permitting the affault to be overheavy. And that God will do this (by which of these means he pleases) and deliver us from the power or hurt of temptation, (which then only becomes evil when we are overcome by 1:) is the fum of that fecond part of the last Petition, Deliver us from evil, or out of evil: whether by that we mean the evil one, Satan, the Artificer and defigner and improver of temptations; or the temptation it felt, either that of our own luft, or the world, and enemies of piety.

S. Lord, be thou thus feafonably pleased to rescue and deliver in (when we should otherwise surely be overcome) by the power and affiftance of thy mighty

grace.

I now romember you told me one thing would be ob-Servable from the general view of these three Petitions, which having now explained them, it will be feafonable to

afford me.

C It is this; the order wherein God is wont to difpense his spiritual gifts unto us, by the order wherein Christ direaeth us to petition them Thus, God 1. gives grace to Sanctifie (that Manna from Heaven, that Bread of Life, without which we are not able to live to God) 2 He pardons fins to them that are thus fiely qualified to receive his pardon. 3. He affisteth and upholds from falling into fin. i.e. He first Sanctifieth, secondly, Justifieth, thirdly, gives grace to perfevere. And in this order we must desire and pray for these several degrees of grace.

S. What now have you to add concerning the Doxo- The Poxe-

logy added to these Petitions?

C. This, that whether it were delivered by Christ, (and

(and taken either out of Davids form, 1 Chron. 21.9,11. or out of the ancient forms of the Jews) or whether it were by after-copies annexed out of the Liturgies of the

ancient Greek Church, it is a very fit form of acknowledgement to God to enforce the granting of the Petitions; especially those three which respect God; thus, [Thy Kingdom come] for [Thine is the Kingdom:] [Thy will be done] for [Thine is the Power:] [Hallowed be thy Name] for [Thine is the Glory] for ever and ever. The first of these is the acknowledgment of Gods Do-

Thine is the Kingdom.

The power.

And the

Amen.

thy Name] for [Thine u the Glory] for ever and ever. The first of these is the acknowledgment of Gods Dominion due to him over the world; and is not (nor can be) faid in earnest by any but those that resign up their Souls for him alone to reign in, as the fole Prince and Monarch of their Souls: he that retains one rebel lust out of Gods obedience, doth mock him when he repeats those words. The second is the acknowledgment of Gods Omnipotency and All Sufficiency, as the Fountain of all that grace and strength we beg for; and he that cannot rely on him for all that is necessary for this life and another, doth reproach him when he faith, Thine is the Power. The third acknowledgeth the thanks, the honour, the glory of all we are or have, to be due to him from whom all is received; and he that can impute any thing to himself as his own acquifition, can never be thought in earnest when he faith Thine is the glory] The Amenthat concludes, is but a folemn style of the Jewish first, and then Christian Church, either noting the faith of him that prays, and confides that what he here pays for shall be granted; or only a recollection of all that is before prayed for by the speaker (by which all that are present, use to make themselves partakers of the severals, and to express their joyning in each with him) [So heir | Answerable to what is at length in our Litany We befrech thee to hear us good Lord.]

S. I perceive after the recitation of this Prayer, one appendige there is which comethin as it were in a parenthetis, before our Saviour proceeds to the next matter [For if we forgive men their trespalles, So verila, 15] What is the meaning of that?

C. It is a returning by way of review, or giving a Prayer for reason of one passage in the former Prayer, (and but pardon obone, as if that were the most hugely important of any) forgive. to wit, why those words [as we forgive them that trefpaß against us] were interposed; namely, because in Gods forgiving of us, he hath a peculiar respect to our free pardon and forgiving of other men; as appears by the Parable, Matth. 18. 35. where he that had his debe forgiven him by the King, yet going out and challenging his fellow-fervant, and exacting payment from him, hath the former forgiven debt moit fadly brought upon him again; and this applied there (Verf. 35.) particularly by Christ to every of us, who from our bearss for give not our brethres their trefpaffes. And therefore whosoever prayeth for forgiveness in this prayer, doth not only oblige himself to forgive all others, but he doth even curse and bring down imprecations upon himself, and defire God in effect never to pardon him, if he be not thus qualified by pardoning of others. It will therefore be most absolutely necessary for every man that takes this prayer into his mouth, first to put all malice, defire of revenge, or grudge out of his heart; or else his prayer thall be turned into a curse to him : and that is the importance of this paffage.

S. You have passed through the second period of this Chapter, the weighty duty of Prayer, together with the Cautions and Directions belonging to it. Let us now by your leave advance to the third, reaching through the next sbree Verfes, 16,17,18. Moreover when thou falteft,&c. Sect. III. Where first, I pray, what is the importance of the phrase of Fast-[Moreover] because that was not formerly used in the fe- ing.

cond of the three?

C. It first noteth this duty not to be so ordinarily and frequently taken notice of as the former, (and therefore a note of remark is prefixe to it) Secondly, that this is also a duty necessary to be superadded to the pra-Etice of the other two, if we will be Disciples of Christ; it being a part of the worthip of Godalfo, especially when it comethin conjunction with them.

S. Well wen, I fhall prefune you will continue the Jame some method of handling this which in the former two you have observed; by taking notice of 1. a duty supposed, 2 a caution interposed. I shall desire to receive first what you will recommend unto me for the Duty which is here supposed, [thou when thou fastest.] What

kind of failing is bere stoken of?

C. Not the folemn prescribed Falts of the Jews, (for those were not to be concealed or diffembled) such as the great day of expiation, called the Fast which God bath chosen (described Isaiab 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath-day, but both there and Lev. 16 31. and 23.32. and Num. 29 7. most clearly belong to that day of expiation;) nor those other three added to that under the time of the second Temple: but days of private Fa-Iting, that every one prescribed themselves as free-will offerings, some once, some twice, some oftner, every week, denying themselves their lawful ordinary food, commonly not eating till the going down of the Sun, and then very moderately also. Which exercise as Christ diflikes not, but rather approve th it by his mention here; To he defires to free and rescue it from the vain-glorious defign of Pharifaical Hypocrites in the using of it. But before you will be well capable of hearing and affenting to your duty in this of Fasting or denying your felf your lawful food, it will be necessary by way of preparative, for you to know your duty in respect of sobriety; or what eating or drinking (abstracted from the super-addition of this duty of Fatting) is lawful for Christians. For as he which is not advanced to far in the School of Nature as to observe rules of Justice, will scarce be a fit auditor of the doctrine of Almsgiving premised; so certainly he that hath not submitted himself to the rules of sobriety, will be hardly brought to hear of Failing: and befides, the truth is, that the unjust mans alms will avail him little, and as little the Drunkards or Gluttons fasts. And therefore it will not be amis a while, before we proceed, to take in the confideration of this duty of Sobriety.

S I acknowledge the reasonableness of the Pro-

What then do you mean by Sobriety? pofal.

Of Sobriety

C. That Temperance in eating and drinking which (whatfoever may be faid of it under the Old Testament among the Jews, who being allured to the fervice of God (especially) with the representation of temporal promises, of plenty, &c. could not so fitly be interdi-Cted the liberal use of meats and drinks, but might be allowed somewhat in that matter which is not allowable to Christians, at least might be so far permitted the exceeding of those strict terms of Sobriety without danger of the like punishment) is now thrictly commanded Christians in the New Testament, and that under threat of damnation to him that frequently, or willingly and indulgently, offendeth herein. Thus I Cor. 6. 10. It is faid of " drunkards, that they shall not inherit the King dom of God: Where the word is not to be reftrained to (from of o those who drink to bestiality, to the depriving themstrong or
sever wine)
felves of the use of their reason, that drink drunk, as all one with we fay; but belongs to all that drink wine or flrong Vinoti or drink intemperately, though through their strength of Vinolenti. brain they be not at present intoxicated by it. So G.A. 5. 21. among the works of the flesh, which they that do Shall not inherit the Kingdom of Heaven, there is mention of * drunkenness, and revellings, or comessations, or excess in eating So Rom. 13.13. both are together forbidden; furfeitings, or excels in eating, and &c drunkenness, or excess in drinking. And so I Pet. 4. when. 3. * Excess of wine, comeffations and drinkings. And singles 1. on the other fide is fobriety commanded, 1 Theff. 5. 6, 8. 44 , 70 min. And Titm, Ch.2. it is mentioned as a special design and end of the appearing of Christ, that we should be inftructed to walk (juftly, and proufly, and) foberly in this prefent world. The first of those three referring to our duty to our Neighbour, the second to our duty toward God, and that of sobriety to our duty toward our selves. (nothing tending more to the preservation of our selves than that ; and nothing being more hurtful and more unagreeable with that charity which we owe to our felves, our bodies as well as fouls, than intemperance) and fo in those three is the whole duty of man comprized.

two forts

Quality.

S. How many forts of excels in eating and drinking be there, to which Sobriety is opposed?

Excels in cating and drinking of

C. The excess is of two forts: one in the quantity, when we eat or drink to the overcharging of the body; and the fobriety contrary to that, is the eating and drinking no more than agrees with the health and good InQuantity temper of it, though we do allow our felves the pleafures and delights in choice of meats, Je. Another excess there is in the quality or delicacy of meats or drinks, and a studied care and pursuit of such as are thus most delightful; and the fobriety contrary to this, is when we content our felves with that meat and drink which is necessary or useful to the health and thrength of our bodies, and neglect or despise all other delicacies.

S. Are both thefe kinds of excels condemned, and fo-

brieties commanded in Christians?

C. Some difference there is in this matter. The former of those excesses is so expresly forbidden, that he that useth it is excluded from the Kingdom of God, 1 Cor. 6.10 Gal 5 21 And consequently the contrary fobriety is ffrictly commanded under that heavy penal-But the second kind of excess is not so certainly and expresly forbidden, northe contrary sobriety so diflinctly and peremptorily commanded under penalty of exclusion from the Kingdom of Heaven, to him that uleth that excels only in the choice of meats that are mott delicious. Yet because it is not improbable that the words in the original do belong and extend to quality as well as quantity, i.e. to excess in either, (and the word used for drunkards and drunkenness, comes from the word that fignifies " fweet as well as ffrong wine) and because there are two confiderations which make this excels in the quality or delicacy to be unagreeable to the composition of the Evangelical rule of life, I cannot but fay that this kind of fobriety is commanded alto, and that the contrary habit to it deferves to be deemed a fin

pd) ... MI DU.

S. What be those two confiderations?

C 1. The hope of eternal life and endless spiritual 1075, that are proposed to us in the New Testament;

which

Two confis derations pertaining to the lie ter.

which if they be ever fuffered to enter into and fill our hearts, will produce a dif-effeem and mean opinion, and in time a contempt and fcorp, of all carnal delights and pleafures, will bring us to an ufing (the pleafant part as well as the profitable of) the world as if we used it not, and (fo we may have food convenient for me) a not caring tor any choice or superfluity, an abstaining purposely from all supervacaneous pleasure. The second confideration is the duty of charity and liberality to our poor brethren, required of us and recommended to us in the Gospel: In which, he that fares deliciously, and takes care (not only for the preferving of the health and strength, but also) for the pleasing and entertaining of his palate, will furely be less able to discharge his duty ; that supervacaneous pleasure bringing a superfluous expence and charge along with it. Thefe two confiderations make it very hardly separable from fin, for any man to allow himfelf this fecond kind of excels : Though I shall not be over-forward to pronounce damnation on him that is guilty of it; 1. because I am not sosure that there is in the New Testament any particular direct immediate command against it; a because the vertue of sobriety, especially in this second fort, confifts not in any one point indivisible (so that it should possibly be resolved, that he that eateth this kind of meat finneth not, and he that eateth any more delicious doth fia;) 3. because there is no certain rule by which to define delicious meats, that being most delicious to one which is less to another; 4. because indeed to a temperate healthy man the plainelt and ordinariest meats are most delightful and pleasing also. On which and the like reasons I shall not make haste to condemn or terrifie any man in this matter, nor tell him the abitaining from delicacies is by any express precept required of him; but only mention to him thete feven things. First, that it is a vile & unchristian thing to set the heart upon fuch mean carnal delights : Secondly, that what I can conveniently spare from my self, I should reterve for those that do or may want it: Thirdly, that there is excels in the quality as well as quantity of means and

drinks; and that the excess in, or indulgence to, the former is a most forcible provocation to the latter, which is acknowledged a damning fin : Fourthly, that a Christian may do better to deny himfelf lawful pleasures, than to do all that is not unlawful: Fifthly, that the end of eating and drinking is the preservation of health and ffrength, and not the delighting the palate : Sixthly, that though a well-tempered healthy mans appetite ordinarily demands those things that are fittelt for him, and confequently in that case the satisfying the appetite may not be amis, vet first, the appetite is oft intemperate in its demands, oft demandeth this or that, which by fome custome it hath been used to ; and then that custom being equivalent to a difease sometimes, sometimes the author of some real difease, that difease should be cured, and that appetite mean time not obeyed: fecondly, the appetite is tempted many times by the object, either really prefent, being fet before us, or imaginarily, being represented by the phansie; and then the motion of the appetite is no argument of the meetness of fatisfying it. Seventhly, that falling (or abilinence wholly) is also a Christian duty to be used sometimes. And by these rules I shall leave any prudent and fincere Christian to direct himself in this matter, and defire him in the fear of God to be careful that he offend not against that Christian necessary duty of sobriety in any kind.

S. But may not Featling be lawful now among w Chri-

Stiams and so delicious fare?

C. Feathing, as it is an expression of thanksgiving to God, and celebration of some act of his mercy; as it is an act of hospitality for the receiving and treating of others as well as our own family; as it is a means of preserving and encreasing mutual love and charity among men, is certainly now lawful and commendable: But all these ends and uses may be provided for without lucury and delicacy, (only variety perhaps will be useful in sundry respects) and again without any mans overcharging himself, and therefore will never be an excuso or apology for either, and as for honest mirth and chearfulness, it will not at all be provided for by immoderate

of Feathering

derate or deliciouseating or drinking, but rather hindred by it; raifed tumultuously perhaps by that means for the present, but then apt to degenerate into scurrility,&c. and withal attended with bitterness in the stomach, with fatiety and drowziness, which is most contrary to it. In brief, the true Christian Feasting is when the poor and rich meet at the same common entertainment, and they that want partake of others plenty in the fame common weal, contrary to the [* Every man bis * ino fin. own fupper.] Where for one to be drunken, i.e. to eat "". or drink excessively, is as great a solecism as for another to go away hungry.

S. I hall bope to lay that dollrine of Sobricty to beart, and so to be in some measure qualified for that superfruttion and superaddition of falling , which occasioned this difcourfe. Which because you resolved to be a duty supposed of Falling! in a Christian and acceptable to God under the Gospel, I must first defire the ground or reason of that affirms-

tins.

C. 1. Because it is here in the same manner joyned A duty. with the two former, Almfgiving and Prayer, which are unquettionably such duties. 2. Because it is here promised a reward by Christ, if it be not blasted by vain-glory. 3. Because it is foreseen by Christ to be that that men are apt to expect praise for among men. 4. Because Christ in other places approves, if not commands, the use of it; only affirms the season for his Disciples to fait, to be then not so agreeable, bessufe the Bridegroom was with them, Matth. 9. 15. But when the Bridegroom (hould be taken away, s.c. after the death and departure of Christ, then Shall they faft in those days. 5. Because Christ bringeth in the Pharisee boatting that be fafts swice in the week, and lays no manner of censure on him for so fasting, but only for the pride in boafting of it: and (I remember) it is S. Chryfoftoms direction, that we should only avoid the Pharifees pride, but not neglet bis performances; as on the other, for-Sake the Publicans fins jand retain his bumility. 6. Because it was prevalent with God (being joyned with Prayer) to the working of miracles, Matth. 17. 11. and fo again

probably Att 1 14 for the obtaining the prefence of the holy Ghoff in a frecial manner, Atts 2.1. and ufed by the Apollles before the Ordination of Ministers, Al. 13 3 and 14.23. 7. Because the performance of this is thought by St. Paula fufficient occasion for a tempo-121) parting of man and wife, 1 Cor. 7.5 which otherwife he would not advife; which fignifies this to be an employment of weight among Christians. 8. Because it is mentioned by St. Luke as a part of the worthip of God, jouned with Prayer, in Anna, Luke 2 37. 01 whom it is faid, That the departed not from the Temple, ferring, or ton hipping, God in prayers and faft. inginight and day; of which, I conceive, this is the im. portance, That the conflantly frequented the Temple at the hours of Praver, (not that the dwelt or continued always there, for v. 38, there is mention of her coming thither) and used constant observations of fasting, and in to doing worthist God 9. Because Cornelius his vifion, which brought him to Christianity, is mentioned to have been at a time of his falling and praying. 10. Because of the many good ends and uses to which falling is proper, and in respect of which it looks yet more like a Christian vertu: than confidered as a bare abstinence from a meal it doth

S. What lest feels or uses?

Theules of

otherwise I would eat, but chuse rather to abiliain, to perform this act of that which in general Christ requires reth of his Disciples. 2. As an act of revenge, which you find among the effects of godly forrow, and parte of repentance. 2 Cor. 7.11. and such may fasting be, if on consideration of (and by way of punishment on) my former plenitude and luxury, I now think fit thus to punish my felf. 3. As a means of expressing my humiliation for fin, in time of Gods wrath lying upon a nation or any particular person, & for the averting of that wrather to which fasting hath been always accounted very agreeable, and found to be very successful, both in the Old Testament and in all stories of the Church. 4 As a recans to he any man the better so the personming the

duty of Prayer as he ought. To which purpose he that doth not acknowledge its propriety of utefulnels, is cortainly a man of a ftrange making , much diffant from the beit fort of Christians, whose experience will fure commend it to him. 5. As a means to enable me to the performing of works of mercy, by giving that to the poor which is spared from my felf; which therefore should he always observed in either publick or private faits which we keep religiously, that we may never be the rither for what is thus spared, left we feem (or be tempted) to fall for coverousness, as others do for thise, If 1 58 To which purpose it is that you fee here Alms, and Prayer, and Fasting, jovned toget er by Christ, not to be divided by us. If the meal we fall from bring any thing to our purfes, it will not be accepted. For Ifi. 8. the Fall which God hath chosen, or that which is acceptable to him, is faid to be that, when we break the bread to the bungry, &c. 6. As a means to abate the defires and luxuriances of the fleth, and make the body more tractable and tame, and patient of receiving the dictites of Reason; and to subdue in it inclinations toward un leanness, when those are libely to prove too ffrong for us. To which purpose that fasting should be useful, it will not be hard for any min to gurfich a confidereth the cause of carnal defines in the body, and that old faving. That without Ce earl Bucchie (the Belly deities) l'enus, or incontinent de mes, grow cold

S. Is all kind of Fasting then acceptable to God ?

C. No certainly: To fait out of forrow or mou. for the death of a friend, is not fo, (though not fine ! neither.) To fast to fave the charges of eating, to be the better able or more at leiture to trantact bufinete of the world, is not fo, (though again not finful.) A 1:10. thefe you will guess at some other kinds alto. Yet you may mark ftill, that one thing there is in all fallings, to wit, felf-denial, which thought is not by every out that faffeth proposed as an end, yet it it be so proposed, by fo doing that fast shall be acceptable to Got.

S. Ibare yet one Objection agricult all wo independence Interest Saldin thu matter, and it is this, This all the worth a my adity

have not mentioned any command or precept of Fasting in the New Testament, and therefore do I not believe there is any such: and for the Old Testament, though there he a command for the observation of the great day of expiation every year, yet, first, that was only obligatory to the Jews; Jecondly, it was a Publick Fast, and not pertinent to this place, which speaks of Private Fasts; thirdly, if it should be thought to concern us, yet being tut once in the year, it would not be considerable. From all which, it being supposed that there is no precept now particularly obliging to Christians to fast, it may seem to follow, that sasting is not now acceptable to God.

Anivered.

C. To your whole Objection I answer, 1. That there is no necessity of a precept of falling, to assure us that it will be acceptable to God: there was no precept for voluntary oblations under the Law, (fave only 2 direction when they were offered, that they should not be offered maimed, &c. as here there is, that we should not blemish our fasting with defire of praise of men) and yet they were accepted; and many other evidences have been produced to prove the use of faiting to be acceptable to God, though not commanded. 2. Though there be no explicite command of fatting in the New Testament, yet from the nature and conflitution of the Gospel it may be collected that there are in some cases some tacite commands of it: As when all degrees of uncleannels, all fatisfying the defires of the flesh, are forbidden, save only in lawful matrimony, and no allowance of polygamy or concubines. To him that finds himself unable thus to live in conjugal chaflity, the using of means which may help to it are tacitly commanded by God; and so consequently fasting, if that be the only means left him (as many times it is.) And then, as to the Disciples that could not cast out that Devil which would not go out but by prayer and fathing it is accounted infidelity by Christ not to use that nans. Mark 9 19 fo will it be the like unchristian fin an him that uses not this means, so necessary to so necesfary an end. The same may be said in case the Magifrate

strate under whom we live prescribes the observation of it, or whenever any man feeth it necessary, or very probable that he shall be hindred from the performing of some duty (which he ows to the glory of God, or edification of his brethren) unless he fait that day. Lastly, the case may be so set, that a man may discern himself able without any detriment to his health, or danger of shortning his life, &c. to use frequent fatting and withall by that means much advance his spiritual ends, have greater vacancy for holy employments, greater store for works of mercy, &c. and then fure in this case the commands of praying and mercifulness will be also tacite commands of fasting. So that though there be not any particular explicite precept, obliging every man whatfoever under pain of fin to falt fimply, thus, or thus often; yet tacite commands there may be to them that are by any of these circumstances fitted for it; and even to those that for the present are not, it will yet be fit to be confidered and counted of as a duty that they may be concerned in; and that if in no other respect, yet in this, that they are Christians who aspire to an angelical life and invisible joyes, and should therefore deny (and by that wean) themselves of those sensual, corporal pleasures of eating and drinking, so far as to prefervation of life and health, and to their duty to themselves may be agreeable.

S. How often then should a Christian fast?

C. By what hath been faid you will guess it unlikely Times at that I should undertake to prescribe positive set rules Falting. for this; the duty I shall leave to you as a voluntary oblation for you to offer as frequently as prudence joyned with due care of your health, and as piety and the Spirit of God shall prompt you, and only tell you these three things. First, that the Pharifee fafted swice every week, and that that was never censured in him as a piece of Pharifailm or hypocrific or fault of any kind, but as commendable, if he had not boatted of it. Secondly, that every Christian ought to have his solemn set days for the performing that great and weighty duty of Humilia. tion, in calling himself to account for all his ways, and

con-

confelling his fins to God more particularly; and those days should not be too flow in their returns, left his Soul be too deep in arrears, and fo unwilling to come to accounts at all. It is very reasonable for every man or woman of leifure to fet apart one day in the week for this tuin; or if the whole day or any other part of it may not thus be spared from the business of his calling, yet the dinner time that day may be borrowed from eating, and thus more ufefully employed without any diffuibance to his other affairs. And he that useth not some fuch constant course (which yet on special occasions may be altered) will be in great danger to be found and centured a neglecter of the duties of a Disciple of Chrift. Thirdly, that over and above this common duty of all men, some other wants there are or may be in this or that man, to the repairing of which falling may be veryinffrumental, as hath been shewed: and so proportionably is to be more finquently used by them who have this need of it, of which their own conscience in the fear of God is if the Judge. All this hath been faid of Private l'atting, because that is peculiar to this place: For publick Falting, the direction must be had from the Laws where we live; which fo far at least oblige every one, that he offend not a gainft them either contemptuoully or with feandal.

S. I for more define Could direction and grace to encline his to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former confiscus of it, which touly have hitherto been very

S. e.1!

Towns plasse now to proceed to the Caution interpofed, whereis I shall prefume it superfluous for you to say much, having twice already insisted on it, in order to pray-

er and alna iting.

The Cauti-

C. The Caution is it self in plain intelligible words, [When you fast, be not as the Hypocrites, of a sad countenance, for they (dissigner, we read; perhaps the word only signifies) and, or cover, their faces, as mourners were wont to be, that they may appear to men to fast 1 but (rather than so) do thou when thou fastest, anoint if y head,

head, and wash thy face, (for thy outward guise, appear in thy ordinary countenance and habit; for the Jews were wont to anoint themselves daily, unless in time of mourning) that thou appear not to men to faft, but to thy father which is in fecret : that thou mayett appear defirous to approve thy felt to him only, who only is able to reward thee.

S. You have now past through those three great Chrifrian duties, which by their fo near confederacy here, and by what you have faid of them, I find fo linked together. that it is very reasonable we should set apart some time for the joynt practice of them all together : for though it may be fit to gire alms when I pray not or faft not, and to pray when I neither give alms nor faft; yet fure my fafts wherein the expence of a dinner is faxed, should be joyned then with Almsgiving (to wit, giving to the poor that which is thus (pared) and always with prayer. God give me a heart thus to practife it.

Having thus far advanced, you may please to proceed to that that follows, which I perceive to be a new matter, [Lay not up for your selves treasures upon earth, Jc.] and fo on in one continued thread to the end of the Chap fire and ter. Of all which what is the chief funmary importance,

you may briefly tell me.

C. There are two things to which all the enfuing fixteen Verses belong, and the second of them appendant to the former, into which the discourse intensibly glides. The former is for the mortifying of all define and love of wealth: the latter for the moderating out worldly care or secular providence, which I told you would ferve in flead of (and might be laid up by us as) an improvement of the Tenth Commandment. [Thou (halt not covet.] The former is fet down in the fix enfuing Verfes, 19,20,21,22,23,24.

S. Wby do you refer thefe words, Lay not up, &c. 10

the mortifying of defire and love of wealth?

C Because a Treasure is a metaphorical word, to signifie that which men defire and love most importunately, and set their heart upon; and so the prohibition of Laying up our treasure on earth, is in effect the forbidding

Of the de-

Vanity of Wealth.

· Pern.

· honing rugo.

· Kabama

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THE R. T. A. Se 6 : 1 42 7007: 10 (: · Solin 6 7.7 21 's C-' Air 7 - - &c Poixb. Hift 1. p 59 A. The infatu of it

to love or defire or fet the heart upon any earthly riches as a polletion; but only to use them to as may most improve our future account, se by liberal difpenfing of them to raise a bank which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation, he mentions 1. The vanity and uncertainty of worldly riches; which evidences how unit they are for our hearts to be fet upon. One kind of them, that which confitts in collly vertments, the Moth, a poor despicable creature, can and doth destroy and make useless: another kind, our Corn, and other the like Fruits of the earth, (of which the Fool fo applauded himfelf, that he had flore for many years) eating (for so the word rendred Ruff doth fignifie) whether of men, or (the ordinary attendants of granaries) vermin, bringeth to nought; or if you will retain the word in our Translation, [Rust] it must then be taken in that notion as it belongs to Corn in the field, and is called . Smut, when by fome wind or the like the grain is fmitten or blatted, and made good for nothing. And then for money, or our any other kind of treasure, never so closely and safely lockt up, thieves can and ordinarily do treak through and flealit from w. And it is observable that that Moth, and the like, are bred in the things themfelves; and so those kind of possessions are subject to these deltroyings when no outward violence approaches them : and that is a mighty evidence of the vanity and uncertainty of riches, that many times valt effaces and possessions do insensibly, no man knows how, crumble and moulder to nought, rich men without any visible expenfes come to arrant beggery, and all the providence in the world cannot keep them from it, but rather betrays them farther; the greater their love of money is, the Swifter their ruine follows them. And 2. the infatuating power of riches, when we come once to love them, to refolve to have them, (which S. Paul, 1 Tim. 6. 9. calls, they that will be rich) and to that purpose to serve or wait upon them, which way foever they lead us : Our hearts are then fo wholly fet upon them, that we cannot at all ferve God, or endeavour to approve our felves

to him. This our Saviour proves by the contrariety of the commands of these two Matters. God and Mammon: for if their commands might be subordinate one to the other, they might both have their answerable obedience; God in the first place, and Mammon or worldly wealth in the subordination. But Gods commands being contrary to Mammons, i. e. to those courses which are neceffary to the getting of riches, he that will grow rich (that is bent on that defign) must give over all hope of being (or paffing for) Gods fervant.

S. What be the commands of God that are fo unreconcilcable wish the fervice of Mammon, or vebement defire of

C. 1. His command of doing justice, exact justice, as Gods comthat excludes all violence, fraud, oppression, We. 2 That munds uncommand of the juffice of the tongue, in performing of ble with promifes, though to the greatest hindrance and damage, Mammons, and in not flandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am see by him 4. That command of felling and giving to the poor; i.e. if otherwise thou canst not relieve thy indigent Brother in diffress, but by felling somewhat of thy own, then to do that, though it be most unlike to prospering or thriving in the world. 5. That command of freedom and ingenuity of fpirit, of unconcernedness in these worldly, inferior, transcory things, of self-refignation, dependence on Gods providence for our daily bread; in flead of all the carking infidelity of the worldling. And 6. That precept of earnest defire and contending for peace.7 That of meekness, patience, praying for enemies.

S. How are all those so unreconcileable with Mammons

tommands?

C. You will discern it in the particulars. r. Mainmon prescribeth violence to every man, oppressing the poor righteous man, any that stands in our way to our espoused gain. a. Mammon commands (not only despising our faith in performance of disadvantageous promifes, but also) falle accusing, blasting, defaming of any which are likely to keep or get any preferment or poffeffion,

fron that we have a mind to; as in the example of Teratel toward Naborb it appears, when her husband had a longing after his Vineyard. 3. Mammon commands a perpetual unsatisfiedness, a kind of dropsie thirst, infufed thill more and more at the encreasing of our plenty: Mammon will not be thy friend, but on condition thou shalt be more importunate in getting wealth, more passionate in making court to Mammon after this increafe than thou west before; and so generally you may observe it, the more possessions men attain to, still the more covetous they grow. 4. Mammon commands tenacity, a most strick keeping of our own; nay, a perperual defire of being a purchafing, of making fome new bargains, of enlarging the walk: and if Christ require to fell and give, you fee the rich man, Mammons fervant, prefently leaves him, he goes away very fad lecaufe he was very rich. s. Mammon hath all manner of flavish tremblings, cowardly, uningenuous fears for his Subjects task, (quite contrary to felt refignation) a difmal thoughtfulness at every apprehension of danger, a perpetual carking and hovering over his wealth, and 1 venturing on anythe most unlawful, unchristian practice, whenever that great law o felf prefervation, (as Mammon tells him) the law of Mammon, but of no other Law giver, (1 am fure not of Christ) suggests it to him. 6. Mammon commands war (for enlarging of Dominion, of possessions) that more glorious name of piracy; which St. fames feems to have confidered, when he faith, Wars come * from our pleasures, fam. 4.1. Which are furely those pleasures consequent to the delight or lust of the eye, defiring to have, ver 2. It being most clear, that covetousness puts men upon all the most furious war, and contentions, and quarrels in the world. 7. Mammon fets men upon the most malicious act of revenge of any thing: The covetous man hath still so many enemies in his black book, so many quarrels toanfwer, injuries to repay, trespalles to fevenge, that his whole life is 2 kind of Hell to him; not knowing how to be quit with every of them, he is fain to treasure up quarrels many wears together, and thuly nothing but the D1: -

payments of fuch debts. Other contrarieties might be mentioned between the commands of God and Mam-God commandeth to keep the heart, Mammon the wealth, with all diligence, or above all keeping: God commands forrow for fin, Mammon forrow for loffes: God commands confession of Christ and all Christian truth, and never more than when it is most opposed, when it is like to bring most danger to the Confessor; Manimon commands prudence, warinefi, time-ferving, never hazarding any thing for truths fake: The rightcome is hold as a Lion, when the Mammonitt, with his wealth and heaps before him, dares not quatch without a licence from Mammon, and affurance that it shall cost him nothing. These and an hundred more contrarieties evidence the truth of our Saviours general speech, [That no man can ferre two Mafters] brought home to this conclusion, You cannot ferre God and Mammon, and from thence enforce the prohibition of [not laying up our treasures upon earth,] or setting our heart on worldly riches; which is the main importance of those fix verses. But beside, there is a positive exhortation in these verses to charity and liberality, which is meant by laying up our treasure in beaven, i.e. so laying out our wealth, as that it may bring us in those everlatting returns, as Christ explains the phrase by the like in another place, Give to the poor, and thou shalt have treasure in Heaven; and, Make you friends of the unrighteous, or transitory, or unstable, Mammon, (contrary to the true durable riches) that when you fail, they may receive you, e. (by an Hebraism) you may be received (as, thu night they shall require thy foul, is all one with, thy foul (hall be required) into everlafting babitations. And befides other benefits of your liberality, this will be one, That when you thus lay up your wealth, by giving it to God and his poor children, your heart, which duly follows that treasure, will have no temptation to fasten on the earth, but on heaven, where our treasure dwells, our hopes are laid up, our joy is to be expected, and fo shere well our hearts be alfo

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there are in the midft of these tobich sound not to this matter, and are somewhat obscure; I beseech your bely to direct me to the meaning of them: they are Verse 12, 13. [The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light; but if thy eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,

how great is that darkness?]

C. These words, as they are mostly interpreted concerning the goodness or illness of intentions, are not indeed very pertinent to the business in hand, of liberality, and of love of money; you may therefore give me your patience, while I give you the natural genuine interpretation of them, and then you will discern how pertinent they are to the present matter. To which purpose I shall first tell you what is meant by a single and an evil eye; secondly, by light and darkness; thirdly, by the similitude here used; and then, sourthly, how all belongs to the point in hand.

S. What is meant by the fingle and evil eye?

Liberality.

"asmirn

C. The word * fingle fignifieth in the New Tellament, liberal; the fingle eye, liberality, bounty, diffribution of our wealth to the poor. So Bom. 12.8. He that giveth * in singleness, or, as our Margent readeth, liberally : 2 Cor. 8 2. * The riches of their finglenes, we read, liberality : ch.9. 11. * To all finglenes, we read, to all bountifulnes: & ver. 13. * Singleness of diffribution, we read, liberality of diffribution, or liberal diffribution: Jam. 1 5. That giveth " to all men fingly, we read, liberally. Contrary to this, the evil eye fignifies envy, covetoufnes, un-Satufiednes, niggardiness, and all the contraries of bberality. So Alatth. 20. 15. Is thy " eye evil, because ! am good? i.e. Art thou unfatisfied therefore, because I have been more liberal to another? thou halt thy due, why are thou discontent, or unfatisfied? So Moust.7. 21, 22. Out of the heart cometh the evil eye, 1. c. end,coretousness, unsatisfiedness. For this is observable, that enty is generally fet as the opposite to all liberality, and God by the Fatners is faid to be wishout enty, meaning

e i i i izak. pa', sto tem. Girigi;

Damaf. as 2000 Ario Roph.

most liberal and bountiful.) The word which is here rendred eril, being equivalent to an 'Hebrew word which fignifies the greatest degree of illiberality or un- . your charitableness; and the word eye being added proverbially, perhaps because that part hath most to do in covetoulnels, which is called The lust of the ege, I John 2. 16.

S. What is meant by light and darkness?

C. By light, Christianity, or the state of the Gospel. We are of the light, and walk like children of light. And darkness, contrary to that, unchristian heathenish affections or actions.

S. What is meant by the fimilitude bere ufed?

C. That as in the body of a man the eye is the dire-Ctor, thews it what it should do, and if it be as it ought, directeth it the right way; but if not, leadeth into moft dangerous errors : so in the man the heart (mentioned immediately before) if it be liberally affected, having laid up its treasure in Heaven, and fattned it felf on it, will direct the man to all manner of good Christian actions; but if it be covetous, unfatished, worldly, hard, illiberal, it brings forth all manner of unchriftian, heathenish actions. And then if the light that be in thee be darkness, if the heart in thee be unchristian, heathenish, bow great is that darkness? What an unchristian condition is this?

S. I shall not now ask you how all this belongs to the

point in band.

C. It is indeed plain enough already, that it belongs the influence of it perfectly to the business. And this is the sum of all. on all Chr. 1. That liberality and charity in the heart is a special stian verpart of Christianity, hath a notable influence toward the production of all Christian vertues, and a main argument and evidence it is of a Christian to have this grace in him. 2. That uncharitableness, worldly-mindedness, unsatisfiedness, uncontentedness, envy, coverousness, is a fin of a very ill effect and consequence; betrays a man to all most unchrittian fins, fills bim full of iniquity, (according to that of St. Paul, 1 Tim. 6 10. for the love of money is the root of all evil, &c.) and is a fad fymptome,

Where

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whereever we find it, of a great deal of ill besides. All which comes in very pertinently on occasion of those words, Where the treasure u, there will the heart be also, and is a foundation for that appendant affirmation [low

cannot ferre God and Mammon.]

S. You have fully cleared this difficulty, and passed through the first of the two things contained in the remainder of this Chapter, that which pertains to the mortifying all defire and love of wealth. God make it successful in my heart, to work all coverous earthly affections out of it, and plant all contrary graces of liberality and mercifulness in their Head.

Sect V

Tou will please now to proceed to the other thing, the moderating of our worldly care and providence, in the following winds, [Take no thought for your life, Sc] and that taking its rise from the former [Therefore I say unto you, Take no thought, Sc.]

Being come unto this, I cannot but remember my felf, and put you in mind that you formerly told me, that I might refere my expectation of this, as of an improvement of the Ienth Commandment of the Decalogue: How may that he

clear.d >

Of the Tenth Commandment.

C. By observing the importance of the negative part of that precept of the Law, which is directly the prohibition of all covetous thoughts, and defiresof other mens pollethons, (exprett after the manner of the Hebrews by enumeration of particulars, the boufe, the wife, &c. and by way of analogy, the honours as well as wealth, all confidered as the possitions of other men.) This prohibition immediately contains a politive command of contentedness with our present estate, whatever it is, without any defire of change, murmuring, repining, disquieting of others : and so thus much is contained in that Old Commandment, A greater and superiour degree, in which matter is this of not taking thought for the morrow: for that prohibition doth not only reftrain our appetites from roving to that which is other mens, from disquicting and disturbing of others, and (as the last Commandment is described, Marth 10 19.) the depriving (in thought, and endeay or, and with) the laboring

to get away from another man that which may by his loss (and not otherwise) accrew to me; but this of not caring for the morrow, is the not diffurbing or difquiering my felf, the turning out all worldly thoughtfulness out of my breaft, and not only those which are terminated in anothers loss or damage

S. Will you then be pleased to proceed to that Christian

pitch which is bere fet down?

C. Ishall now proceed to that point, which takes up all the verses to the end of this chapter, and in it only detain you with two things 1. The precept or doctrine of of worldle worldly thoughtfulness. a The inforcements of it, shew. care. ing how reasonable it is to be observed and practised, though it feem a strange doctrine.

S. To begin with the first, what care and folicitude is it

that is bere forbidden?

C. It is fet down in these three several phrases. First, "Take no thought for your life, what you shall eat, or what you Shall drink; nor get for your body, what you (hall put on, Ver. 25. Secondly, * Take no thought, Jaying, what shall we cat, &c. Ver. 31. And thirdly, " Take no thought for the morrow, Verf 34 From all which it appears that the thing here forbidden is that, whatever it is, which is the full importance of the Greek word rendred [* taking thought] which being derived by Grammarians from a phrase which fignifies in Englith to [* divide the mind] doth then fignifie a dubiousness of mind, or anxiety : and that a want, (or littleness) a defect of faith, Vers. 30. a not believing as we ought, that God that gives us life and bodies, will allow us means to fultain one, and array the other. S. Luke expresses it by a word which we render * doubtful mind, or careful suspence, but signifies hanging be- a. twixt two; as not knowing how to resolve whether God will do this for us or no. Or perhaps it is a figurative speech from a word fignifying a " watch tower, or high " " " " place, whither men get up to fee what is coming, which Ecclef 37. that I may give you the clear evidence of the Christian doctrine in this matter, I will deliver it diffinctly in thefe

few Propositions. First, That this is a truth (infallible truth) of Gods, That God will for the future provide for every fervant of his, food and raiment, a competence of the necessaries of life. This truth may appear by the promises to this purpose in the Scripture. Two there are of this nature, that the Margents of our Bibles in this place refer to: Pfal. 55. 22. Caft thy burthen on the Lord, and be fhall fuftain thee : 1 Pet. 5.7. Cafting al care on the Lord, for he careth for you. To which you may add Christs promise, that if we ask we shall bow, if we ask not aimfi, faith S. Fames; which fure we do not, if we ask but what he taught us to ask, this day our daily bread, i.e (as in the explication of the Lords Prayer was shewed) day by day shefe things that are meceffiny for the remainder of our life. Many other promiles you will observe to the same purpose, and particularly this in this place by way of expostulation, Ver. 30. Thall he not much more cloath you, O ge of little faith intimizing frongly a promise that he shall, and requiring faith or belief of this promise at our hands. Secondly, that want of faith or truft in this promise, not believing this truth, is a piece of the damning fin of infidelity fo charged here upon them that believe it not, Verf. 30. Thirdly, that any carking folicitude for the future is an argument of this diffrust, this not daring to rely on Gods providence and Gods promise, and so an unchrithian fin

S. But is not every man commanded by the Apostle, to Tim. 5.8. to provide for his own, especially those of his own house or kindred? And if he doth met, defined to have denied the faith, and to be worse than an insidel? Sure then thu want of thoughtfulness and secular provi-

dence will rather be infidelity.

C. Because you lay such weight upon that one place of S. Paul to Timothy, and seem to think it so contrary to this, present doctrine of our Saviour, (which is were, it would yet be more reasonable to bring S. Paul to our Saviour by some commodious interpretation, than to evacuate the force of all our Saviours discourse on this matter by this one place of S. Paul) and because

Providing for our

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Hom 13. 14. the Apostles caution, being rightly rendred [make not provision for the fielh to covering] or [turn not the care or providence for the flesh into coveting or getting away other mens goods] (forbidden in the Tenth Commandment) supposes that this provision for the flesh is apt to be so abus'd, I shall therefore first endeavour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a brief paraphrase. Vers 3. Les those midows which are widows indeed, (i.e. which have neither husbands nor children to relieve them) be respe-Eted and relieved by the Church. Verf. 4. If any widow baying no busband, bath yet (25 it follows) children or grand-children, let them, i. c. those children, learn first a inchis to thew piety or kindness to their own bouse, i. c. to their Andian, parents, and fo a repay or requite them for their pater- vices refetnal care, do what their parents had done to them, (fee b we worked) Verf. 16.) Verf. 5. But the widow that is perfettly fuch, ". fo win hath b no children to relieve her, the doth in that fo- fignifies one litude and widowhood hope on God, and continue in that is per-Supplications and prayers (at constant times) night and feetly alone; day. Verf. 6. But she that lives luxuriously u dead while which we renderdetothe lives. Verf. 7. And do you give fuch rules as thefe, late; and fo shat they may be blameless. Verf. 8. But if any man or Bar. 4. 19. woman do not provide for, or relieve those that belong to that having them, effectally those that are of their family, (as the her daugh parents must be resolved to be) be or the bath denied ters carried the faith, and is worfe than an Infidel. Verf. 9. Let none tive, is left be chosen to be a widow which is less than fixty years quite alone. old &c. You fee this whole discourse is to thew what & cornei, kind of person might be fit to be chosen to be a widow Hefych in the Church, one to be maintained out of the Churches on a, see this is one, that the must be one that hath no child able one to so to maintain her, to provide for her: The word fignifies children (more generally) to cake care of, as a Father of a child, that are exor 25 2 child here of a forlorn destitute parent. And their par then still that differs much from the notion that world- rents are iv phanfies affix to this place, thinking themselves ob- a section in liged to provide effates and riches for them, whereas the pulus

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· As Alex Aprodif. faith, -ir it --- - 1 .. F. IT-1 17 . 272321 TI to good \$ 440 TO 1540 Trues, 'Arms. resent. Ammonitiin Schol on having refolved that one of Gods operation. 15, 20.,600 Taglasticis ers. Providing for those that want, ap plies that of the Poet to It. 0. 11 -** + 1 & C. Gods giving them what they want, making his (Providing) and his (giwat.

words cannot be extended to command any more than this, That every Matter or Mittress of a family must take care of, and relieve their parents and those of their family, (or which remain in their * house or family;) and then that will not come home to that thoughtfulness, or fecular fore-catting, to which in your objection it was applied The short is. The place refers to the duty of the rich, not to let the Church be burthened with relieving their poor kindred, especially their parents, which (are of their family) have a right to live in their house, and a propriety to be maintain'd by them, or that they do take care for and relieve them, (still supposing they are able to doit:) and fo this belongs nothing to faving of wealth for them, but spending it on them when we have it, and not laying it on the charge of the Church to do it; and that will sufficiently weaken your argument. But then supposing this of secular fore casting and providing for necessaries of life to be the thing here spoken of, (as it is apparent it is not, but only * relieving the parents out of what we have) then to take away all fcruple, and to reconcile this prohibition of Christs with this precept of S. Pauls, it will be necessary to add a fourth Proposition, That for present supplies, a Christian not only may, but muft, use those lawful and proper means that are ordinarily in his power to use to the attaining that end: and this is fo far from distrusting God, or not depending and believing on him, that it is indeed a special act of this faith, the doing of what he requires us to do, and without our doing of which he hath not promifed to supply us. His promifes, which are the object of our faith, are not absolute, but conditional promifes; they require and suppose a condition to be performed on our part, and then give us a right to the thing promised, and not before. Every man therefore muit do somewhat himself to provide for his own, (and not to do to is infidelity in S. Pauls flyle; just as the Disciples are called faithless, for not casting out of the Devil that would not be caft out but by prayer and fafting, i.e. for not using that means to cast him out, Mark 9. 19.) must endeavour to be instrumental to Gods providence,

and not fly to his extraordinary protection, when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all, but for the begetting or confirming of our faith: which cannot be the case when we neglect those means of making good Gods truths, which are already by him afforded us: but only when all lawful means have been tried improsperously, then it will be Gods feason to shew forth his extraordinary power. In the mean time it is sufficient that he offer us means to bring us to that end which he promifeth; and if we neglect those means, and so fail in our performance of the condition required of us, we thereby discharge him of all obligation to make good the promife to us; which was not absolute for him to do without us, but conditional, for him to do if we failed not in our parts.

S. But what are those means required on our parts. as Subservient to Gods providence in feeding and cloub-

sing tes ?

C. I shall first name you some that are such means, Means suband then others that are militaken for such, and are fervient to not. The true means you may know in general by this Gods promark, that all means perfectly lawful, (se all things that fulfannes are proper to that end, and are no way prohibited by us. God) are fuch, and all unlawful are not. But then particularly, first, Labour and diligence in ones calling is fuch a lawful means: As in spiritual, so in temporal. things, if we * labour, or work, God will * cooperate. . . As in the war with Amalek, when Ifrael fights, God will fight with them : Poverty is the Analck, our honelt labour is our fighting against it, (and therefore the idle person is called, 2 Thef. 3. 6,7,11. * a disorderly wal ker; the word (being military) fignifying one out of ... his rank, one that is not in file to fight against his enemy) and when we are thus employed, God our Captain, hath fworn that he will have war, will fight against that wemy, with us, for ever; and that, as the LXXII read in that place, " with a feeret band affilling him that is thus " bufied, prospering him insensibly that is thus emploed. A fure bleffing on the laborious, Prop. 10. 4 The

hand of the deligent maketh rich, and on the other fide he that well not labour, faith the Apollle, let him not eat; which is there a piece of Apollolical discipline, to befiege idleness and starve at up; and that an image on earth of what is done in Heaven, it being the rule of Gods ordinary providence, that they that neglect the means shall not obtain the end. This promise being conditional (as all others) not to the idle, profane fiduciary, but to the faithful labourer: the absolute Stoical depender on Fate may starve for want of industry, die for want of physick, and be damned for want of repentance; and all this not through too much, but too little faith, the nottaking the means along with him, which were predestined by God to bring him to a better end.

S. What other fort of means is there required of us by

Colto this end ?

Prayer.

C. Prayer to him for our daily bread; the condition without which there is no one thing which we have promife to receive from him: Ask, and ye shall have, &c. but not otherwise. So elsewhere the worshipping of God is joyned with the doing of his will, to make us capable of Gods hearing.

S. What other means ?

Thraft

C. Honeil thrift; the not spending upon our lusts, our vanities, those good things of this world that our labour and prayers have by Gods bleffing brought in to us For the prodigal may flaive as well as the fluggard; he that drinks out his bread, as he that doth not earn it. God buth not undertaken for any fin, that it shall not ruine is his protection is like that of the Law, for them only that travel in the day and in the rode; not for the diforderly walkers in any kind, that have any by-path, or night work to exhault that treasure that his providence hath, or is ready to bestow. And the same that I say of luxury, may be faid of other harpyes and vulturs, that leave men oft times as bare as the high-way robbers; that fly fin of close adultery, that eats out fo many estates, ver, and that other of thrife and contention, that peftias it were, her walketh in darkness, and devoursthe " ich as well as the foul And there are no reparations

to be expected from God for fuch loffes. One means more there is to which Gods promise of temporal plenty being annexed, we may well add it to the former, Mercy. The exercise of all of justice and mercy. Bring you all she tither, faith God by Malachi, into my florehouse, Mal 3 10 i.e. both the Prietts and the poor mans tithe, and prove me now berewith, if I will not open the windows of Heaven, and pour you out a bleffing, Sc. To which purpose the Jews had a proverbial Speech, * Pay tithes * Da Decion purpose that thou mayest be rich. And there are many mas in hoe ut diteicas, places of Scripture to the same purpose, which before were mentioned: and threatnings on the contrary, that the withbolding more than is meet shall tend to want. To these may perhaps be added another means, having also the promises of long and prosperous life annexed to it, that of meekness and obedience; of which faith the Law, their days shall be long in the Land, flowing with milk and honey; and the Gospel, that they shall posses the earth: as also it is affirmed of Godliness in general, that it bath the promifes of thu life, i. e. of fo much of the prosperity of this world as shall be matter of contentment Now these being by God designed as fit and proper means to the qualifying us for the performance of his promise, (his providing of secular sufficient wealth for us) and the condition required on our parts, it will be but the believing of a lye, for any man to neglect these feveral means required on his part, and yet to claim or challenge the end promised on God part : in the same manner and degree as it is for the impenitent finner remaining fuch, to believe and challenge the pardon of his fins and falvation.

S I cannot but confent to this truth, and acknowledge the fitness of the means, which you have mentioned, as truis Subservient to that end.

But you told me there were also some were miftaken for fuch means, but are not : What are those?

C. 1. Secular wisdom, policy, contrivance, (for 10). though this feem fometimes to obtain that end, yet infl there is no promise made to it; secondly, it manutimes faileth of the defign ; nay, thirdly, it hath oft time ;

most remarkable curse upon it. 2 Hoarding up all that comes, pinching the back and belly to fill the bag. Going to Law, and contentiousness. 4. Tenacity, not giving or lending to those that truly want; the griping illiberal hand (Give and it hall be given unto you, not elfe.) 5. Immoderate care and folicitude; loving and courting of the world 6. Deceit and injuffice; and efpecially. Sacrilege and Perpury. Each of thefe in the effeem of the world are the fairest way to wealth, yet in the event prove the thraight road to curfes and poverty. It 15 3 foure to devour that that is boly, faith Solomon, and after vows to make enquiry; and that inare meaning treachery to the wealth as well as the Soul See the flying roll, Zieb 5 2 (which was formerly mentioned) and the curf that is brought with it, verf 3. And that entring into the boufe of the thief, and of him that fwesteth failly, Vet 4.1. e on his family also, and it shall remain in the middle of his koufe, and never leave haunting it, till it confume it with the timber and stones : that which a man thinks would be best able to endure, the hrmelt part of an efface, moulders and crumbles away between the hingers of the perjured person; noting this to be a confuming fin, (and a confumption is an hereditary difeate, an emblem of which is to be feen, Num. 5. in the perjured woman, Ver. 27. The water that caufeth the cui fe. Shall enter int her, and become bitter, and ber bely fhall fwell, and her thigh vot, those two parts of the body that have relation to the posterity.) 7. Diftruft of Gods promife, for fure never any man got any thing of God by not truthing him: He that will not rake his word, mutt find out some other pay matter. 8 Oppression, violence, spoiling of others, (though that le ma fure prefent course to bring in wealth) for the threat of the Prophet Ifai. 33 1. belongs to fuch, Wo unto tiere that fraight, when thou ceafeft to foil, thou ibalt le fall d. Min are feldom fuffered to tafte any of the fru tool thole mas, Lit the; or others should fall in love with them.

S low has now abundantly discharged your promise, in fetting down the true and the pretending means.

Have

Have you any more Propositions now to add to the four al-

ready mentioned in this business?

C. Only these two. 5. That he that useth these true means appointed by God, and discards the false ones fuggefted by the world, by Satan, or by his own rave. ning fromach, is more fure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, than all the worldling's arts can possibly provide him. He that gives over all anxious thought for himself, enters into Gods tuition, and then thall furely be never the poorer for not caring. 6. That the using of unlawful (though never so specious or seemingly necessary) means to the getting or preferving of worldly wealth, or the necessities of lite, is a most direct piece of infidelity, most clearly forbidden in the phrase of i aking thought: This being the distrutting of God and his authorized means, and flying to the witch with Saul, or rather the devil, to help us to it; the a dividing our minds books orb hanging betwixt two; or rather indeed forfaking of one, and cleaving to the other; disclaiming God and his providence, and truthing to our felves and our own artifices. And this fure will be granted to be the greateft fury, the greatest perturbation and anxiety of mind imaginable, which thus drives us out of our Reafon, our Christianity, to those courses which are most contrary to both.

S. I conceive the fumme of your whole discourse on this matter is this, That for the good things of the world, God having made promise to give them to bu ferrants, and his promise being conditional, requiring at our bands Auxe s. the use of means to obtain the thing promised, It is our duty to use those means, labour and prayer, &c. and then fo fully to trutt God for the performing his promite, as never to have anxious or dubious thoughts about it; never to fly to any unlawful means, to provide for our files. And by the way of stating, I acknowledge our Sacrones freech here fully reconciled with S. Pauls command of providence, what soever that might be thought to fig mific, and so with Christs praying for temporal thef-Jing , Cc

I have only one scruple wherein I shall defire your satisfation, whether God doth not sometimes leave men defitute of food and raiment, and how then it can be infidelity to be anxious in that point? Or how can Gods promise of caring

for its be said to be performed?

Destrution. C. I answer, 1 That it

That it is not ordinary for men to C. I answer, 1 be left deflitute of food and raiment; and though sometime it cannot be had but by begging of it, yet God having in his providence defigned the rich man to be his Steward, (the wealthy mans barn to be the poor mans flore-house) no man is left destitute that is afforded this means. 2. There being fo many other means (fore-named) required of us to be instrumental to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himself; and so the whole matter will be imputable to his default, and not to Gods 3. That if the utmost be supposed which is imaginable, that some one be left so far deflitute as to come to flarve, yet may the promise of God remain true and firm; for that promise obligeth him not to eternize the life of any: which being supposed, that he should die by famine is as reasonable and reconcileable with this promife, (which can extend no farther than that he will fuffain us as long as he fees it fit for us to live, but no longer) as that he should die by sword or petilence, and that death will be as supportable as many other diseases and deaths, of the Stone, Strangury, Dysentery, &c. 4. That suppose God do thus destituteus, yet our anxiety or folicitude, our ufi a funlawful means, can never be able to relieve or in tire us; whatfoever we can in this case call to our relief, God can curfe and blaft also, and make it as unable to help us as the Reed of Egypt: and though sometimes God permits unlawful means to offer us help, when lawful fail us, to make trial of us, whether we will ule them, and diffruit God (who ought to be trufted and relied on, shough be kill us) or no; yet is it far more ordinary for choic who have fled to all manner of dishonett means of energating wealth, to come to absolute beggery and ditrais and contumellous ends, than in any mans observaI.

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tion it will be found for the Trusters in God to do. 5 Why may it not be thought and found true upon every mans felf-examination, that fuch destitution, whenever it befals a child of God, is a punishment of some fin, which God in mercy fees fit to punish here, and not in another world? As particularly that of littleness of faith in this matter; as Peters finking, Mat. 14.30. Was a punishment of his fear, and doubting, and little faith, which some good men are very subject to, and wherefoever it is found, may expect to be punished, as being it felf a fin, and containing in it so many other fins. 1. The fin of disobedience to Christs command here, in his [take no thought,] Verf 31. 2. The fin of infidelity, us me are not trulting, and so denying (in actions at least) Gods ve- on a. racity, the attribute wherein he chiefly glories; giving him the lie, as it were, an affront and contumely to the Almighty. 3. The fin of worldly-mindedness, placing our care and affection on such base and interior objects, incurvation of the immortal Soul to a thing so much below it, and robbing God of his due, that peculiar Creature of his, the heart, so naturally his, and moreover so importunately begged for by-him: not to mention many other fins, which constantly follow this solicitude, (where it is once entertained, not as a transient passion, but a Chronical disease) though not constantly the same. as indevotion, impatience, unmercifulness, cowardiz, worldly forrow, maligning of others, &c.

S. Having thus largely explained the Probibition, you may please to add in one word what is the contrary Christian Duty that where commanded by Christ?

C. Praising God for our present wealth, and trusting him for the future.

S. What do you mean by the former ?

Praising him four ways, 1. By acknowledging the receit; 2. using it, and rejoycing in it; 3. ministring, o: Praying communicating to them that have not; and 4. If any God. thing still remain, keeping it as instrumental toGods providence for the future, laying up what God gives us to lay up.

S. What do you me in by the latter?

Trufting him.

C. 1. Believing his promise; 2 obeying his directions in the use of his authorized means, and none else; and 3. referring the success chearfully to him, and praying

to him for it without doubting.

S. I conceive you have done with the Precept or do-Arine, which now I fee bow fitly it is annexed to the former matter of not ferving of Mammon, 1. As an answer to the Mammonitts reason or motive to his serving of Mammon, I that he may not be defittute on the morrow:] 2. As an improvement of that former exbortation, to which it may be feafonably superadded, but would never bare entred or have been admitted without that barhinger. I befeech God to fink it down into my beart. To which end, I presume you will give me your assistance by proceeding to the fecund thing proposed from our Sarours words here, the Inforcements of this duty, thewing bow reasonable it is to be observed by a Chri-Risn

Seven en forcements of it.

C. I shall proceed to that, and give you the inforcements as they lie. A first inforcement is the confideration of what God hath done to us already. 1. He hath given us life it felf, which is much more, and a far greater act of power and mercy, than to give food for the continuing of that life. a. He hath given us the very body we take fuch care of, and that is much more again than the raiment that must cloth it. And those he hath given without any aid of ours, without our use of (direct or indirect) means, and therefore, no doubt, can provide fufficiently for the fullaining of both. And for his willingness to do it, if we truft and reite on him, thole very former mercies of his are pawns and pledges of it. God (faith a Father) by giving, becomes our debtor. Every mercy from fo good a Father, comes forth Twins; a gift and a bond together; a present payment, and a future pawn; a fum paid down, and an annua, aide over, the having bestowed favours, being his greatest obligation to continue them. When we can begin with the Pialmitt, Pfal. 100. It is be that made us, then we may considertly go on. We are ha people and fleep, Go. And then, O go your very safe his gain with thankfus-

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ring, not only for past mercies, but in confidence of future also, bu mercy is for everlafting, &c. A second inforcement is taken from the example of Gods providence toward other Creatures: First, for food, from the Fowls of the Air; Secondly, for raiment, from the Lilies of the Field. For food, in that those Birds without any trade of Husbandry, of fowing or reaping, &c. are by the providence of God sufficiently suffained, (Nay, of many Birds it is observed, they are fattest still in coldeft and sharpest weather:) Nay, that fort of birds that S Luke mentions, Luke 12 24. the Ravens areacreature that if Job or the Pfalmift may be believed, Fob 38 41. Vfal 147.9. hath more of the providence of God illustrious in it than any other. Naturalists have observed of that creature, that it a exposeth the young ones as a 49 'As foon as they are hatcht, leaves them meatlefs and fea- acest. therless, to struggle with hunger, as foon as they are gotten into the world; and whether by dew from Heaven, a kind of Manna rained into their mouths, when they gape (and, as the Pfalmitt faith, Call upon God) or whether by flies flying into their mouths, or whether by worms bred in their nefts, as b some think, or by what b Vallesias. other means, God knows, Gud feedeth them. And therefore perhaps it was, that that creature, to make its return of gravitude to God, flies presently on his errand to feed the premet Elias in the Wilderness: In which this was fure very observable, that that Creature which is so unnatural as not to feed its own young ones, did yet at Gods command feed the Prophet: as sometimes those bags of the Miser are opened liberally to Gods children, (at their deat's, in building Hospitals, &c.) which had & their year been shut to their own all their life. This example fignifies (and, being used by our Saviour, proves) That mainefor ur. God can and will c do the fame to us much more, and and since accordingly our Saviour shuts it up with an expostulation, on, [Are not you much better than they?] Man is a knowwell much more confiderable creature than those Birds, man in igamiis the Monarch of all them, (and the life of my Lord Tangis To the King is worth ten thousand of theirs ;) and therefore &, Procop. furely a far greater part of Gods providence than they, Vandal. 1.

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and so more fure to be competently provided for though no thoughtfulness of his contribute to it. But then this must be taken with some Caution along with it : not that we should neither fow nor reap, because the Fowls do neither; but that we should take no anxious thought, as they neither fow nor reap; that it is as unreafonable for a Christian to distruit Gods Providence, tobury his foul in an anxious care for earthly things, though the very necessaries of life, as for the Raven to be set to Husbandry. Had men acquired but as much Religion, dependence, truft, reliance on God by all the Preaching of the Gospel, by all the cultivation of so many hundred years, as nature teacheth the young Ravens as foon as they are hatched, viz. to gape toward Heaven, and foin a plain down-right natural, inarticulate way, to call on God, the Mammonist idol would foon be driven out of the world, and a chearful, comfortable dependence on Heaven (in despight of all our jealous, traiterous fears, that worldly hearts betray tous) taken inflead of it, an obedient submission to Gods direction in using those means that he directeth us to, and then refigning all up into his hands to dispose of, with an [If I perish, I perifb] and [I will wait upon the Lord which bideth bis face, and I will look for bim and [Though be kill me, get will ! truff in him.] The other example concerning Rayment from the Likes of the field lies thus; God in his forming of the world hath bestowed a strange proportion of natural beauty and ornament upon the Lilies that grow in every field or Garden, though those are of a very thort duration, and being not fenfitive, do contribute nothing to their own beauty, but most evidently the whole work is wrought by God only, and all the care and folicitude and temporal advantages of gold, and the like artificial bravery, cannot equal or compare with that natural beauty which God hath endued them with. Which confideration, as it may well leften our defire of the gallantry in cloaths, and mortifie our pride which they feed in us (the utmost that we can actain to in this kind being not comparable with that which is in the vegetable, . . meaneft living Creatures;) fo may it give

us a fiducial reliance on God for all things of this nature, who fure can cloath us as well as those, and will certainly provide for us such raiment as is convenient for us, by our use of ordinary means, without our anxious care and solicitude for the future.

S. What is the next enforcement of this duty?

C. An argument taken from our own experience in things of somewhat a like nature, Ver. 27. For the stature of ones body, or the age of ones life, (the same " word fignifies both, but is thought in this place to denote the former only) every of us know and confess, " alinia, that our care and folicitude can do nothing to make any confiderable addition to it. Now certainly, the lengthening of the life or a few days or hours is not fo great a matter as life it felf; nor the tallness or stature of the body, as the body it felf, (for what mattersit how tall a man is?) And therefore it being so confestly the work of God only to dispose of these less things, our stature, &c. how much more reasonable is it to believe that the fame God, without any anxious folicitude of ours, can and will conferve our life and body by giving us those things which are necessary to their conservation?

S. What is the next enforcement?

The contrary practice of the Gentiles, Vers. 32. The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do use this kind of solicitude, * seeking vehemently and importunately for all these things, i.e. for food and drink and cloathing for the remainder of their lives, or for fuch a proportion of wealth as will be able thus to furnish them to their lives end. And this may be allowed or pardoned them, that have no better principles to build on, but would be a thame for Christians to have gotten no higher, by the acknowledgment of the true God, and his particular providence and care over all Creatures, (but especially over us men, for whose use all other Creatures were created) and by the doctrine of Christianity, which teacheth us faith or dependence on Christ for all, and defires to mortifie all love of the gains and pleafures of this world in us, (by promifing us a ri-

cher inheritance than this earthly Canaan) and to work in us an indifference and untroubledness of mind for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. What is the fifth enforcement ?

C It is fet down in these words, Vers. 32 [For your heavenly Father knoweth that you have need of all these things,] i.e. These things that are necessary for you (and others you need not seek after) God knows you have need of, as well as you; and that God is your Father, and cannot be so unkind to you, as not to be willing to bestow them on you; and that Father an Heavenly Father, and consequently is persectly able to bestow them.

S What is the fixth enforcement?

C. This, that there is a far more easie, Christian and compendious way to all these necessaries of life, than our solicitude or anxious care; to wit, the setting our minds upon our higher interests, minding and intending of those joys in another life, and that way of Christian obedience which will lead us to them: which if we do thus intend, God hath promised to give us these necessaries of life, as an appendage or addition over and above; Pricts having the promise of this life as well as of another

but is the feventb enforcement?

C. Because the time to come, for which we defire to lay in before-hand (and by that means lay a double burthen on that part of our life which is present, to provide for it felt and that other also) will, when it cometh, be able to take care and make provision for it self. The Manna that came down from Heaven to the Ifraelites fell every day, and therefore there was no need of laying up in flore, (and if it were done, it putrefied) of referving any part of the present portion; for, for the tune to come they were fure to be as plentifully providedfor astor the present they were and so the providence of God, that hath brought us in a present store, will be able and ready to do the like for the remainder of our lives, when it comes; and therefore all that we shall acquire by this folicitude before-hand, is only to accumulate

mulate trouble and disquiet upon our selves, viz. befides that due labor and industry which we owe to God, (as fubfervient to his providence) and to our felves for our present subfiftence, so much more also as will secure us for the future; which what is it but to multiply toil upon our felves, above the proportion that God hath defigned to us? Whereas the trouble that belongs to every day for the maintaining of it felf (i.e. the labor and (weat that we eat our bread in) is sufficient for that day, without our artifices to encrease it, and requires too much (rather than takes up too little) time of diversion from the duties of piety to these so vile inferior offices. The duty being thus largely enforced, and our hearts by so many Engines and Pullies raised from this earth of ours to that principal care of celeftial joys, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before, and fo this hard faying will be foftned; this circumcifion of the heart, amputation of all those superfluous burthensom cares of the Worldling or Mammonitt, will be found supportable to the Christian I shall need add nothing to fo plentiful a discourse of this subject, but my Prayers, That we all be in this the true Disciples of Chrift, Scholars and pradifers of this beavenly leffon.

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LIB. IV.

S. See there is yet, after all the trouble that your ciarity to me bath cost you, another occasion and opportunity still behind, ready to tempt you farther to continue your favor to me, in leading me through the Seventh Chapter, wherein this Sermon on the Mount is concluded. You may please therefore to enter upon that, and tell me what you find especially considerable in it.

C. One strict particular Christian precept I find in that Chapter, which, before I told you, will do well to be added to those many that the former Chapters have afforded, as an improvement of the Ninth Commandment of the Law; and then Four general ones; with a

conclusion of the whole Sermon.

S. What is the particular precept you fpeak of?

G. It is set down positively in the five first Verses; and then a limitation, or explication, or caution added to it, Vers. 6. The Precept is Negative, Not to judge other men, Ver. 1.

S. Wby do you make that an improvement of the Ninth

Commandment?

Of the Ninth Command tear false witness against thy Neighbour. That primarily forbiddeth those salse testimonies in judicature which are born against (i.e. are born, and are harmful to any of) our Neighbours, i.e. any other man. Then, secondly, all perverting the course of judgment, by bribes, &c. Thirdly, all kinds of detraction, backbiting, whispering, wronging or defaming any, open contumely, or wounding with that sword of the tongue most secretly; all kind of lying or false speaking, which may any way hurt any other. As for those untruths which, aithough they are such, are yet so far from being designed to the hurt of any, that they are perhaps truly gainful

to all that are concerned in them (as in that known cafe, when a raging furious person pursues another to kill Officious him, and asks a by-flander which way he went, and that untruthby flander, knowing what he will do, if he either fay nothing, or do not directly mif guide him, thall thereupou, to fave one from the fin of killing, and the other from being killed, fay that which is not true) I cannot tell how to reduce this, or the like, to this Ninth Commandment, because this untruth is no fin against my Neighbour (the purfuer, or purfued) or hurtful to him, but on purpose designed to their greatest good: Whatever is amis in it must be reduced to some other prohibition, either as a variation from that attribute of God's, who is Truth it felt, and who must be imitated in that, as in justice of our actions &c. (and accordingly when it is fee down as a damnable fin, to do evil that good may come, Rom. 3. the Apostle instances in a lye, when by occasion thereof Gods glory is more set out) or else as a breach of that contract which is betwixt all men, that our words shall be agreeable to truth Now these which I have named being the chief, (if not only) things forbidden in this Commandment, it will eafily appear, that the prohibition of judging my Brother is yet a higher pitch than what is thus forbidden in or readily reduced to this Commandment, as you will grant when you fee what judging is.

S. What is meant by Judging?

C. 1. All rath and temerarious, a all fevere, unmer- of Judging. c.ful censures of other men.

S. What mean you by rath centures?

C. Such as are not grounded in any manifeit clear evi dence of the fact, but proceed from my jealous and cenforious humor; being still forward to conclude and collect more evil of other men than doth appear to me. As 1. when by some indifferent actions done by my Fellow-Christian, (and appearing to me) I surmise some other evil thing not far diffant from that, and which may possibly be fignified by it, but is not so necessarily: or 2. When another mans actions being capable of two interpretatious, the one fallning evil upon it, the other

The forts of rath Cenfures.

not, I take it on the evil fide, and cenfure him for that action, for which, perhaps God the fearcher of hearts will never judge him; (or in case God sees it to be evil. but I do not, then however thus to judge is in me temeranousjudgment;) or 3. when any other man hath done any thing apparently evil, yet from thence to infer a greater guilt in him than to that action necessarily belongs, as the action being perhaps capable of extenuation by circumftances, for me to deprive it of those extenuations, and pass the judgment which would belong to it absolutely confidered; or 4 upon the commission of one or more fingle actions, not sufficient to build up an habit, or argue a malignity in the agent, to censure him as guilty of that habit or that malignity, this is still temerarious judgment: which commonly proceedeth, wherefoever it is, from pride, ambition, vain-glory, or from envy, malice, uncharitableness, and self-love, from one or more of thefe, & falls under the judgment due to the fuspicious, contumelious, whisperer, busie-body, &c. Quite contrary to that charity that hopeth all things, believeth all things, shinketh nome evil; to that humility that thinketh better of others than our felves; that peaceableness which Christ commendeth to us; that kindness and pitifulness in bearing one anothers burthens, and so leffening them, and not making them heavier by our censures.

S. What mean you by unmerciful centures?

Unmerciful Centures.

Those which have no mixture of mercy in them. Jam. 2 13 The precept of forgiving those who have wronged me is by Christ improved in some kind, and extended even to those offences which are done against God, so far as that I be obliged by it to look upon them (in others) in the most favourable manner, (as on the other fide I should be most severe in the examining and judging my self) and always remit of that rigor and severity which the matter is capable of, as knowing that my own best actions must be lookt on favorably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

Alded to this probabition in the rest of this period

C 1.

C. It is, first, a determent from this fin secondly, a durection how to avoid it. The Determent this; to con- Determent fider how fearful a thing it were, if God should judge us from them without mercy; and how reasonable it is, that he should fodo, if we be fo unmerciful to other men. The Dire-tion Etion, to reflect our eyes and cenfures, every man upon avoid them his own fins, and there to bufie them in aggravating every one into the fize that juftly belongs to it : by this means to pull down my own plumes, to abate my proud cenforious humor, and then those will appear but motes in another man, which now do pass for beams with me He that is truly humbled with a fense of his own fins will be willing to wink at faults in another; at least not to improve and enlarge them, not to centure and triumph over them.

S. What is the limitation or caution, or explication of

sis Precept added in the fixth terfe?

C. The fum of it is this, That this Precept of not Alimitation judging is not so unlimited, that it should be unlawful of this profor me to censure or think evil of any man : as in case he be an open prophane person, expressed by a Dog or Swine, the one a Creature so accursed, that the price of him was not to be confecrated, the other fo unclean, that it was forbidden to be eaten by the Jewith Law; and both of them Emblemsof an habitual impenitent finner, 2 Pet. 2.22. The first, again, intimating su has bark and rave at all good Exhortations, contradicting and blafphening Ads 13.45 the fecond those that though they blatpheme not, yet by the impurity of their lives thew the facret contempt of their heart. This facred Exhortation of The Dorts .. or judging or centuring is tuch, as they are not to ex- and swine pect any benefit from: this act of Christian Charity is are not co too holy and facred a thing to be catt away on fuch Swine and Dogs, who are first uncapable of it, and then will make fuch ill use of it: and if in flead of judging the offender, you go about to exhort with never to much Mildness. (which is the wifeft and most charitable Chri-Itian way in this matter) they will contemn your Exhortations, and repay them with Contumelies in flead of Thanks.

S. But what ,may I never pas judgment on another man,

Cenfures which are not unmercatul.

" Vid Fra-

unless it be fuch a notorious offender? C. Yes; 1. If that which you judge in him be

(though neither habitual nor incorrigible, vet) notorious, and evidence of fact make it subject to no miltake of yours. 2. If you extend that Censure no farther than that fact, or no farther than what may from that 3. If you express your fact be necessarily inferred. Judgment or Censure in words no farther than may agree with rules of Charity : As first, Charity to him, either in telling it him your felf, and feafonably " reprotern.correp. ving him, or telling it some body else, to that end that he may reprove him: or fecondly, Charity to others, that they may be warned and armed, not to be deceived and enfnared by him or thirdly, Charity to the Community, that he may not by concealment of some great faults, get into fuch place of judicature, Ce. where that ravenous humor of his, entring in a difguife of theeps clothing, may be armed with power to do more mischief. In all which yet I wait be very wary, that under this cloak of Charity I do not carry along a malicious, or proud, or wanton, petulatit humor of my own, or even an habit of defaming, and flatter my felt that Charity is the only mover m me all this while.

S. But can my judgment be forced? My affent or belief force, and is proportioned to the motives that induce 11. A. Kunvledge cannot chuse but follow demonstrative Promifes, fo Belief cannot chuse but pliow those that apfrom nick probable; and if I fee that by a man, by which my discourf leads me to conclude him drunk, Sec can I offend

on judging bim?

Mins other car of INJUNE

C. It my Conclusion be rightly inferred by due Premiffes, and offend not against rules of Discourse, I do not offend in fo concluding, or in fo judging, fo that I keep ic within my own breaft, and do mix mercy with judgment, i e. take the more favourable part in judging; for no man is bound not to know what he fees, or not to beheve what feems to hem (judging in fimplicity) flrongly probable. Nav, feeonaly, if he express his judgment to ham whom he that judge the on purpose to be satisfied of the truth of his judgment, or (in case it shall prove true) to admonish, it is still not only lawful, but commendable. Nay, to tell it another to either of these purposes, it will be so also.

S. But what if I tell it another, not on either of these purposes, and get not on any defamatory malicious design neither?

C Though it be not out of any malicious design, or flowing from any stitch or grudge which I have to that inan, yet it may be a desamatory design; for I may have that general habitual humor of Pride or Vain glory, that for the illustrating and setting out my self in more grandeur, I may think sit to blast and desame every man I meet with; and then that will be sin enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other evil may; as that of whispering, curiosity, medling with other mens matters, wantonness, vain desire of tathing, telling news, Sc. and if any of these be it, then it will be so far sinful as the motive or cause of it is.

S. But if still it be separated from all such sinful motive or adherent, and be only produced by somewhat neither good nor evil, (as I conceive it possible that many words of my mouth as well as thoughts of my heart, and motions of my body, may be neither morally nor Christianly good nor evil; and that it is not necessary for them to be designed to any particular Christian end, if only this general care be had, that they be not against Charity or Edification:) What is to be said of such judging?

C. Though some other words may perhaps be of this nature, as indifferent as Motions, or Turns, or Gestures of the Body, (and therefore it is not without reason thought, that by "[every sdle word] Matth. 12.36. is meant only every false word, as hath been said) yet perhaps this of judging enosber will not be of that nature, being subject to more defaults and taints than most other things, and that which is here indefinitely forbidden, and as it break forth into words, it is yet more subject to evil.

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But if still it be mentioned only as a Relation (entire and fimple) of what I faw, leaving the conclusion to others judgments, and not interpoling mine, or only To far interpoling it as to relate truly what conclusion I did then make of it, and what moved me to that conclufion, abstaining still most strictly from adding or concealing ought, or doing or faying any thing that hath any tincture from my own pride, cenforiousnels, Je. it. may still be as harmless and blameless in me as writing of the honestest history, or if not, will yet hardly appear to be prohibited under this, of not judging in this place. But however, because this is the most that can be lawful, and still is no more than lawful, (or not finful) not arrived to any degree of moral goodness, and because it is very apt to fall into evil, and withal, be ause of the scandal that others may take, who by seeing a godly man take this liberty, may mistake it, and go farther, and fall into fin; and yet farther, because it may be a breach, although not of this, yet of another prohibition, viz that of not doing to others what I would not have others do to me] (it being prefumed of all men, that they would not willingly have every fault of theirs made matter of difcourse to other men) it will therefore, I say, (for these confiderations) concern him to deny himself that liberty, if it be but by way of revenge for the unlawful liberty which he hath so often taken; and though this he should not be too forward to judge a fin in others, (left he thus fall into the fools fnare, centure others of cenforioufness) yet ought he in this matter to be vert costebful over himself, that he offend not with ba tongue.

S. This Precept of not judging I cannot without tears and bearty contession of mine own great guilt in this kind : as tome with me and I fear there are few in this last and most uncharitable age of our stobo have not had their partinit leefeech Cod to reform it in all our hearts, and toja this lafe act of p. whence, which this fixth verfe hath auntioned, with that fimplicity which in the former five

was required of us

You told me that after one particular Precept, which you hase

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fare now explained, there followed fome general Precepts.

What is the fubjett of the firft of them?

C. It is concerning that great business of Prayer, in the five next Verses 7,8,9,10,11. confidered now not as a duty of ours toward God, or an act of worthip (as it was confidered, Chap. 6) but as an engine or artifice to fetch down from Heaven the greatest treasures that are there, even that of grace it felf, or the holy Spirit, as appeareth by the comparing this place with Luke 11.13. and the fum of it is this, That Prayer is the Key of entrance into the Father's house; that no man shall ever fail of finding andreceiring good things, particularly Grace the greatest good, that asks, and fecks, and knocks, i.e. useth importunity in Prayer, as a child to a Father, depending wholly on him, and if he be once or twice repelled, returning unto him (with humility, and fubmiffion, and dependence, and confidence) again, and never giving over petitioning till he obtains.

S What is the next general precept?

C. It is that famous one that I told you was the improving of the Eighth Commandment of the Law, and which the *Heathen Emperor is said to have reverenced * teverus. Christ and Christianity for, and which all the wifett men of the Nations have admired for the best and highest rule of Justice and Charity to our Neighbours, in these words, Vers. 12. [All things whatsoever se would that men should do to you, do seeven so to them] Uthich (saith he) with Law and the Prophets, i.e. on which all my duty towards my Neighbour depends, or wherein the whole Law concerning that is fulfilled.

S Horo is that the improving of the Lighth Command-

C. The Eighth Commandment [Thou [halt not fleat] of two doth first forbid all kind of Robbery, Piracy, Burglary, Eighth Stealth, Pilfering, and in a word all invading of any other Commandmans possession or propriety, whatsoever most specious ment. colour or cause can be pretended for so doing. Of these colours I have formerly touched on one, That of those who found all propriety in, or right to the good things of this world, not in the Laws of Nations and of Men.

but

Dominion founded in Gods favor.

but in the favour of God; and by fo doing, offer all men. that are fo prefumptuous as to think well of themselves and ill of others, a justification for all their rapines, and invading of those whom they malign, or will but pretend to think ill of, that they may devour them. Contrary to which vile and diabolical pretence is not only the profelt truth of Scripture in this Sermon, that God beflow: the Rain and the Sun-shine, (and under those emblems, the possessions of the Earth) upon the wicked and ungodly; but that other known maxim also, That Christs Kinedom is not of this world, that he came not to interpose in secular affairs (such are the proprieties of men) but disclaimed having any thing to do to be a Judge, or divider among men, and himself paystribute to Casar, though an Heathen, and commands that those theres that are Cafars (hall be given, or rendred, unto bim, juppofing that some things there were, and particularly the tribute there, which that Heathen Prince did duly poffels and enjoy. And it is a fad omen to fee this doctrine (which is so directly contrary to the teaching and practice of Christ) to be entertained among Christians, and owned by those (and never by any but by those) who take themselves to be the dearest children and friends of God. To this Commandment is reducible also the prohibition of all oppression and injustice, all withholding the hire of the poor laborer, or generally, the borrowing and not paying again. But the higher pitches of this kind are referred for this higher precept of Christ, of Joing as we would be done to, which you will perceive when we proceed to the opening of that.

oppression,

S. What then is the meaning of this precept?

of doing as we would be done to.

C. To love my Neighbour as my feif; or not to suffer my self-love to interpose or make me partial in judging of my duty to others; but thus to cast whensoever I do any thing to my Brother, Would I be well pleased to be so dealt with by any other? or, it I might have mine own choice, would not I desire to be otherwise used by other men? or yet farther, that whatsoever usage I desire to meet with at Gods hands. (which is certainly undeserved mercy, pardon of trespasses, and doing grood.

good to enemies or trespassers) the same I must perform to others ,for fo this phrale[what fuever ye would that men [hould do to you,] doth by an Hebrailm import [whatfoever you would have done unto you] which is the * ftyle that this precept is ordinarily read in, and then extends to whatever I defire that God or Christ Jesus should do to me, i.e. not only all the Justice, but all the mercy and goodness and bounty in the world.

Quod tibt heri vis,occ

S. I acknowledge the reasonableness of your collection and interpretation, and [hall from thence Suppose that shis great rule of doing as we would be done to is the foundation of all Justice and Mercy toward men. the latter of thefe you have infifted on already in the Beatitudes, and therefore I (hall not importune you again in that matter : but for the first, though that be supposed and pre-required by Cbrift in bis precepts of mercifulnels and alinggiving, and consequently bath been supposed in your handling them, yet have you not as yet spoken so diffindly of st, but that your more particular descending to st may be useful to me. Please you therefore to satisfie me in sheft few questions: First, whether I may make this advantage of this rule, that whatever I shall resolve to tear contentedly from others, I may lawfully do to them; and so that if I would resolve to be content to Stand to the injuries another man can do to me, I may then lawfully injure him

C. No man in his right mind can be supposed simply to be willing that injury should be done unto him, to injuries and therefore no man is to do any injury to another: that one and if any man be as you suppose him, it is then to be re- may do infolved, that it is for some advantage or gain which he lawful. delignes to himself thereby; as for example, (that which you feem to intimate) that by living by rapine and injuffice he hopes to get more than he fears to lofe: and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of finning fecurely, and will be far from being accepted by God or by any reasonable man for an excuse of his injustice. And therefore, secondly, the interpretation of the rule must be (without any fuch deceit) that I do nothing to

juries une

any man, but what I or any honest minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must never do that to another, which, if you were that other, you would think to be injustice; or again, you must never feek to advance any gain of your own by the loss or lessening of another mans.

S. Ircceive your answer as satisfactory to my first question, which shews me that this rule is not too loose: But then my next and more serious question will be, whether at be not too strict. I demand, therefore, May I not endea-

vour to gain to my felf by anothers los?

Caining by anothers lofs unlawtul.

· makerge.

· is ima

"As the word is oppoted to some equality and some work, men, mit proportion in bargains, simp in Ar. Phys. 1-1 c.

C. I answer positively, you may not; for that is the thing forbidden in the last Commandment of the Decalogue, as it is explicated in the New Testament, sometimes by not defrauding, Mark 10.19 (where the word in the original fignifies the depriving of another, the leffening of his possession) sometime by " not desiring, or not lufting, Rom. 13.9 (i.e. not defiring to get from any other manthat which is his) fometimes by not coveting, * 2 Cor. 12. 17 and Luke 12. 15. abflaining from coretoufneft, (where the word fignifies a d'fire of getting that which is above my portion) but especially (as will appear by comparing the two parallel places, Mair 19 19. With Mark 10. 19) by living the neighbour as the felf, which is there clearly fit, not as the great Precept to contain all the other under it. (as in other places it is the fum of the Second Table) but as the particular importance of the latt Comandment. From whence it tollows, that it is not lawful to defign the gaining of any thing to m, felf by the diminution or loss of another, for that is clearly to covet his, (contrary to the duty of contentment with my own) and to love my felt. and to do good to my felt by the hurting of him, and that which is called in Ecclefisfricus, ch. 41.19. * decent in giring and taking, i e. in bargaining.

S. But if I may not thus gain by another, this will take away all buying and felling, effectably all trading, where in the tradefinan fells dearer than be bought, and whole

ers horng is by what he gains

C. It will take away all unjust dealing in buying and Of just dealfelling, all Extortion, Monopolies, Forestalling, Enhaun- ing in buyfing of Merchandife, Lying, Falfifying, &c. and it is ve- ling. ry fit it should do so; but for honest ordinary lawful gains, fuch as a man may plentifully and comfortably live by and fuch as all men will be well content that all others should make by their trades, as a fit proportionable reward both for their present pains and charge, and for their industry and expences in acquiring such a skill or craft, and for the hazard they are subject to, it will not at all leffen them, for it is among all men refolved, that every mans art and his pains, and the charges and the hazards he is put to, are rateable, and may be fold, and that it is profitable to each fingle man, and to Commonwealths, that some men of skill and honetly should traffick, and provide those things which are commonly wanted, and make a moderate gainby the felling of them; and the Rule which we are now upon hath nothing contrary to that : for any man would be content, that he that brings him home to his door those things which he wants, and which would cost him much more to provide for himfelf, should gain one peny in twelve, or the like proportion, which the mafters of every trade know to be moderate on both fides, neither too little nor too much But it this moderation be not observed, if the gain be any thing confiderably either less or more, then it is that the Rule is broken.

S. I concerre that the gaining too little will not break the Rule, and for the too much, I must yet defire more punctual directions.

C. It is possible you may be mistaken in the former, Selling toe not only because he that fells too low, may offend low. against himself and his own family, and a man is to love himfelf. (and not his Neighbour only) but especially because a man may by felling at too low a price get away the cultome from, and confequently defraud and injure, al! others of the same trade with him: as for example, if ten men in a City may all of them live by their (some way of) merchandise, by the gaining of one peny in every twelve pence which they lay out, it will

be possible for one of these men by taking but one halfpeny in a shilling no get all the custome from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling than otherwise he could do; which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City-

S. I perceive my error, but flill conceive that the mist ordinary way of offending is in the excess, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one peny to get nine, and so an excess in another kind also: but, I say, the ordinary way of offending is in the direct excess) in the gaining too much, or exceeding the rule of moderation; will you now give me some rule to know my duty in that?

Rules to regulate gains.

* fantivalet

Chanti vene

di poteit.

C. This one rule will ferve your turn, never to endeavour to enhance the price of any commodity above the value of it

5. What way a there to know the value of any thing?

C That known one, that every thing is valuable

for as much as it may be fold.

S. If that be the rule, the Merchant will be fafe enough, for if he fell a thing at never so dear a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done

amifi.

- C. You mistake the Rule: for unless he that bought it, can fell it at that price again which he was made to pay, or unless he that fold it him could have sold it to other prudent men at that rate, or unless that be the ordinary rate of the commodity, that rule was not obterved; for the meaning of it was not, that any thing is valuable according as any one subtil Merchant can have sold it to any one weak or passionate chapman, but according to what is the ordinary rate of it, when it is sold.
- S. But if a man will give me fuch a fum for a commodity, do I do him wrong to take it?

C. If you are a Tradefman, whose calling is to furnish those that want with such commodities, you are not to demand more than those moderate gains; And if you demand no more, it cannot be imagined that he will give you more for it:or if voluntarily he will on his own free motion, not only without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if I fay, he will then in bounty, or voluntarily upon any other fit confideration, give you more, it will in that case be perfeetly lawful for you to take it.

S. But what if it be a thing which my calling doth not fo engage me to fell, if it be my boufe, or Land, or the like, which I may most lawfully keep; may I not fell that

for as great a foun as I can possibly get for it?

C. Though I am not obliged to fell thefe at any rate, Moderate yet if I do fell them, I must fet a moderate rate upon rates of all them, and if I fell them to one at a higher rate than either things. any man will give him again, or than I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to doit : either first, that the Buyer was unskilful and weak; or secondly, that there was some undiscovered fault or weakness in that which I fold (I mean, which the Buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults he would not have done. And then that concealment again might be wrought, either first, by some positive falfity of mine in down-right denying it, when I knew it was fo; or fecondly, by my denying it again, when I thought really that it was not fo, though it were; or thirdly, by my refuling, to answer to any such question about it; or fourthly, by his not making any fuch question to me. Or else thirdly, that the Buyer had somespecial liking or phanfie, or vehement defire to that possession of mine; or fourthly, that it was more convenient and beneficial to him than to any man elfe. And every one of these circumttances will somewhat vary the case, perhaps it may be worth your pains to fee how.

S. I shall therefore call upon you for your resolution

Impoling on the weakness of another, to the several cases. And first, what is it, if his weakness and unskilfulness were made use of to get from him an

higher price?

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weakness, and very near the guilt of robbing on the high-way, (which is but the making use of another mans weakness to deprive him of his goods) nay, of that grand Piracy fo common unto many abroad in the world, when the Stronger devour the weaker, upon no other title of right but because they are so, and every man thinks he may lawfully do whatever he is able to do, (faying with the Atheilt, Wild 2. Our firength is the law of juffice, and that which is feeble is found to be nothing worth :) and this is most directly contrary to the first Fundamental Rule, for no man would be willing to be so over-reacht, it being (befide the injury) a most contumelious thing to be out witted, (as to be over-powered) and nothing is counted more unsupportable than such a contumely.

Concealment of faults in a Commedity S. It the second, if there were in the Buyer some particular deception proceeding from some concealment of some fault in the commodity. And sirst, if that concealment were wrought by some falfity of the Seller in downwight denying it, then if that were knowingly done, I conceive at first thought of it, that that must need he a double sin in the Seller, 1. of lying, 2. of robbing or chatting the other man of so much of the price as the consideration of that fault would have taken off from it. And this is the greatest meanness in the world, to sacrifice any of my truth to so base a shing as a little gain of money is. But what if his denying it was upon an error in himself, the fault being unknown to him, (which was the second case of concealment?)

C. Though that may have excused him from the first guilt, that of a lie, because he spake as much as he knew, and went not against his Conscience; yet it is clear that by this means he hath made an immoderate gain (though perhaps against his will) and the other hath lost, having not that for his money which he thought he had bought, and might reasonably be allowed to think so, because he

might in prudence think the Seller knew (and yet if there were any imprudence in it, the Seller ought not to gain by that, the folly of the other being not an ingredient valuable in his Commodity, nor giving him any title to the others goods, as before :) and therefore I shall conclude that in that case, so much of the price must be paid back again as came in through that (though involuntary) falfity; and he that doth not think fit to do fo, may well be prefumed to have falfified wittingly; for he that hath once erred, will be forry for his error, and he that is fo, will be defirous to redeem it even with some loss, but will never think fit to gain by it, to be the richer for his fin. which yet he must be, if he restore not. And if in either of these two cases it be interposed, that . Caveat it is an old Rule, that the " Buyer muft fiand to bazards, empter. and confequently must look to bimfelf, which would conclude that the Seller is fafe in fuch cases : I answer, That Humane that is a rule of Humane Law, and accordingly that he Law no femay be fafe from the Penalties of the Law, (which looks curity to not any farther than the outfide of the action, (as it is a in this mascontract legally past) and cannot possibly dive into the ter. fecrets of Conscience, nor consequently punish what it is not prefumed able to fee;) but then he shall not therefore be safe from God, who looks to the heart : and befides, if all other Laws should allow such liberty, and free men not only in the Court, but from Obligation of Conscience as far as concerns that Law. e. not command fuch strictness to the Buyer, vet Christ may be allowed to improve Laws, even the Civil, Imperial, and the Municipal English, as well as the Natural and Mofaical Law; and I shall here suppose him to have done it, by this rule of [doing as I would be done to] which certainly comes home to these cases, no man being supposed willing to be cheated by anothers falsity, whether voluntary or involuntary, or if he be content to forgive it, when he knows it was involuntary, yet will not he be pleased that he should suffer or pay for the others error. Nor Uni-This fame answer may also be given to (that which is rome, the only second thing which I conceive may make this resolution of the case to be thought too severe, viz.)

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THE P. P.

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the common of not univerfal, cuftom of men to do other-For fure there is no prescribing against Christs Rule. If former Laws might be heightned by Christ, and fo former Permissions evacuated, then fure former Cufloms, be they never fo univerfal or popular, may well be superfeded by so great a presence as of Christ, who among other things came to redeem us from this error, (and to ftir us up on the other fide to oppose it the more, because it was a popular one, being by that very consideration evidenced to be a part of the world, which in our Baptism we abjured) and to thew us that Abundance was not fo precious a thing, but that a little well gotten were as great, nay, a far greater, wealth, a richer matter of content in this life than all the vaffeft Treasures or Revenues. And I pray mark how powerfully Christ hath delivered this, as an Aphorism, to perswade any prudent man to atflain from coveroufre f. Luke 12. 15. (the word fignines defire (or endeavour) to get more than what belongs to one, the contrary to contentment with the present estate whatever it is) Because, faith he, "the life that any man bath by his possessions (be it life it felf, or chearfulness and felicity in life) a confift not in baring Superfluity; he that hath enough, (and that may be had without covering, without gaining by another manslofs, by ordinary moderate gains) is as happy even for this world (if there were never another) as he that hath the greatest abundance or superfluity : for the very nature of those words tells us, that that is needless, (so abundant and superfluous fignifies) and then what is it but burthen that we gain by it?

S. You have by this superaddition to your answer made that Dollrine, which did tegen to feem a little stroll, appear :000 moft perfelly reasonable, and I hope it shall render me she more capable of what you hall fariber add to the other cafes. To proceed then, What if that deception proceeding fill from concealment, that concealment were by the Sellers refusing to answer to such question concerning any such

fault or defect in the commodity?

C. That refusing to answer must in all likelihood be infidious, and on defign to gain more than was due, and that

and to see dionical. the dist

that is very grofs, though there be not the Iye, there is every thing elfe that was in either part of the last cafe, and mult be condemned accordingly

S. But what if it was by the curers not making any

fuch queftion?

C. Even then the Laws of Justice, as they were known even to natural men, would decry it as unjust in him that fells, in case he knew ought by the commodity which he could believe did really, or would in the Buyers opinion (if it were known) leffen the value of it : for then it is clear, that man means to make advantage of that concealment, and receive fomewhat for that which is really nothing, and by him known to be fo, though for covetouinels he conceal it. This case to this purpose hath been put by a natural * man before Christs time in this Cicere de form: There was a famine in one City built on the Sea- officfide, whereupon the Inhabitants of another hearing of it, provided to fend out a Fleet laden with Corn to relieve them; which confitting of ten or eleven Ships, and being all prepared, one thip gets out a day before the reft, and comes to the Haven, and ffraight fells the burthen of Corn at what rate was demanded; and that being done, the whole Fleet comes in, and fo fully furnithes the City, that it was fold at an ordinary price, perhaps but the third . part of the rate for which the first Ship had fold. The case being argued in behalf of the Owner of that Ship, and all the fairer circumstances being considered, (as that they of the City never asked him whether there were more Ships a coming, nor flaved to beat the price with him, but gave willingly what he demanded) the refolution is at laft, That this was an indirect Action, and that this Artifice of his was merely defigned to gain from the Citizens that which he had no right to, and which they would not have given had they known that which he knew, and none but he could tell them. And what (faith he) did that man get by this? Forfooth a little money, and was counted a Knave encreased his Treasure, and lost his Reputation : and that he conceives sufficient to fright any from the like. And fure, if Christs command may not prevail with us as much as fense of honor

The fecond

among them, or if that be counted honourable now which was infamous and reproachful then, if now it be a creditable thing to circumvent and cheat my Fellow-Christian, to grow rich by tricks and artifices, when Socrates an honest Heathen would venture a Martyrdom in Askens to beat down these and the like vicious customs among his Countrey-men, and resolve that such a death was better than any kind of life; then sure Christianity is ill bestowed on us: We have little considered that he came to make us more like Doves, not more like Serpents, more just, not more cunning, more upright, sincere, unconcerned, despifers of the world, not more shrewd deceitful adorers of it, than Jews or Heathens had been before

The buyers fancie vahuable in fome cafe. S. Will you proceed then so the third case? Suppose the buyer have a great liking to my commodity, a vehement define to buy is, may I not then make him pay dearer for it than

otherwife it was worth?

C. His fancie adds no real worth to the thing, only it is true, that it may be more grateful to him than otherwise it would be, and that I confess is a benefit to him, and if I have really the same fancy to it, or some degree of it, I may value that: and upon these two conditions, (1. That for my fancy I do really prize it at that rate that I demand, and I would not to any other man part with it under; 2. That I deal openly with the buver, tell him what I conceive is the real worth, and what my fancie or special liking hath set more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my funcie at so much as I really value it, wherein I must be very careful that I do not deceive my felf, and pretend fancie when I mean covetousnets. But then secondly, If I cannot truly say this, if it be only that the buyer is delighted with it, fancies it not I, then fure it will be worth remembring, that Chrithan Charity, of which Christian Justice must be always thought to have some mixture, requires me to do that kindness (be it that which is profitable, or only that which is grateful) to any fellow-Christian, which I can do without any detriment to my felf, and fo do good

In fome

good to all men without hoping to receive any advantage to my felf by fo doing, according to the notion which our English translation hath of Luke 6.35, which yet if the buyers gratitude make him acknowledge, and repay with some other good turn, the feller may lawfully receive it.

S. The last case is, if it be more convenient to him that The conve bugs than to any man elfe, and fo more bencheil alfo, nience of

what think you of that?

C. I doubt not but convenience is a valuable thing, ble. and that a possession may be far more convenient to one than to another, and that there is no reason but that he to whom it is more convenient should value it higher than any other, &if it be rated by the feller but according to this proportion, fo much dearer to him than to another as it will be more beneficial to him, and this be made clear to him, and openly profest, if he upon that reason of the real benefit which the convenience brings him, and not only upon fancie again, be truly content to give fo much for it, it is lawful for the feller fo to rate it to him. And yet because that convenience was not the same to him that it is to the buyer, (by which means it falls out, that he that shall be paid as much as to him it was worth, though he receive nothing for that cafual advantage to that other) it may very well become the feller to shew kindness and friendliness in this matter allo, as before, though I cannot fay he is unjust if he do not; there being this difference betwixt this and the former case, that there the fancie of anothers was not to reasonably valuable as here the supposed convenience is, because this will bring him in some real gain, that only an imaginary one. All that I shall bind you to in this particular (because to make the buyer pay more for the convenience than otherwise I would have fold it for, is the nicelt case, and that, which if it be not, is yet the nearest being unlawful) is to deal as openly and clearly as you can with the buyer, and by reasonable Arguments satisfie his Reason, that it is reasonable for him to pay more for this than another, because it will be more advantageous really to him than to any: and that

the buver truly value · india

you may be fure that your covetou facts deceive you not in this matter of fome fcruple and diffi ulty, (as it is eafieff to the and fall for him that flands on a narrow place. and caffer yet for him that hath a weight on one fide, and fuch is coverousnets) you may do well to put that (whatever it is) that that man gives more than another would give, into the Corban or poor-mans purfe, that fo what is seor. 62. gained by that happy bargain, having more of Gods bleifing in it than ordinary, thould yield God this acknowledgment by entiching his poor children.

> S. But can you alow me no greater liberty than that in buring and felling? And if you do not, will this he age a lewith publick weal . Befides, if you impose these Pad rules of and ference in the feller . you must do the like on the buyer too, and if he egany indirect means bare correct i me, he is found to as much restitution as !

(bould is ten.

ne objection

C I make no quettion but the same exactness is renos against quired of one as of the other; and I shall think it very out antice necessary that all the rules that have here been fet the feller thall be matter of obligation also to the buyer, for far as belongs to him, i e as far as the rule of doing as he would be done to doth belong to him : But for any farther liberty to either, you must not expect it from Christ, who will think you rich enough and happye nough (even by ond the most laden worldling, that Mule under a burthen, not a treasure of Gold, to gall, but not roblefs him lif you have good food and raiment, and conrentment with it And for the concernments of the Commonwealth in this matter; Fuil, it is clear that if the practice of their rules thould prove inconvenient to any Commonwealth as now it frands, this might rather be imputed to the generality of the contrary cuftom, which will not without fome difficulty and perhaps prefent incommodition, be changed: and the fame might also be observed of most other flux, which have had the luck to become cuftoma y But then feconcly, for the new constituting of a common-wealth, and fo likewife for the pradent well-weighed reforming of any vice in the old, it will be found most true, That the rules that Christ hath

hath fet, if they were embraced, would be univerfally most gainful; or if they did hinder some particular advantages, eit her of fome men, or fociety of men, this would be repaired by other more valuable benefits More especially these Rules would keep the world moth quiet, and so most worth living in; and on the contrary, the defiring more than this, is it that makes the world fuch a Stage or Theater of none but Wreftlers and Fencers, each laboring to supplant and wound the other, till at last the world is become but a kind of Hospital of poor and maimed, every man undoing himself and his Neighbour too by defiring to be richer than he. And befide, you may confider that the wealth of this world being God's (only God's) peculiar, in his hand to dispose and preferve and blefs to whom he pleafe, and his bleffing more gainful to us than our own crafts, it is not likely that he will deny it to them that use and depend on his rules in acquiring it, or give and continue it to those that fet themselves against him, that " will be rich in " spight of him: Or if he do, this is an infallible Argument that riches are not the greated bleffings, for then those whom God best loves would have most of them.

S. But the reason why I faid these Wules to re inchisenient to commonweals, was , Because they would hinder merchandife; and the reafin for that again functionat elfe, VIZ. Because the hazards peculiar to Merchants are so great, that of they have not leave to make ufe of fuch advantages as y us have floken of, and feemed to deny them, they will not te

able to fubfift at all.

C. You must know that all Merchants are (in passing a judgment what is moderate and lawful gain) supposed die mid the to take into confideration those hazards that you speak have a of, those, I mean, that are univertally annext to their the rest of trade, and so are all men of all other callings also; and led taltherefore, when I speak of a lawful moderate gain, you must know, that I count that but a moderate gain which sufficiently provides for hazards, nay, which takes in farther the confideration of all other things (which before I named to you, and) which are fit to be confidered, the charges and pains they are at, and the rate that

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may

a . E.J. 1.2.

may be fet upon their craft or skill, and that heightned more and more according to the difficulty of acquiring it, and the ufefulness when it is acquired Nav, when the skill is in fuch matters, or inthat kind, that it brings in some real commodity to others without their doing or paying any thing toward it, it will be more reasonable for those men in these respects to value their Trades or Crafts very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body, but withal to bring fome advantage to others, without any detriment or hazard to them. But then all this being supposed to be already provided for in the several Rules that the honest intelligent men of every Trade fet themselves, it will not be reason that the same considerations of hazards, &c. shall be taken in again to heighten the gains yet higher. nor indeed may particular extraordinary losses be excuses to any man for so doing : for those, whatsoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience; or if he be impoverished by fuch heavy accidents, it will be fitter to feek a fubfistence by a Brief, or demand of mens charity, than by enhancing the price of what is left, no miladventure being excuse for me to be unjust. And because I now have mentioned mens charity, as a lawful relief for him who cannot thrive by lawful trading, I shall also add, That if upon helping any man to a good peny-worth, or felling upon bare moderate gains, the Buyer think fit so reward my Juffice and Diligence with some reward above the price he pays, (which may be very Christian for him to do in this case, if it were but to encourage upright dealing) there will be no need to make scruple of receiving what is to freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the Comfort or Reputation of any man, nor have much reason to cope for any bleffing from Heaven upon it.

S. You have now been sufficiently detained by a view of this Rule as it looks on alts of justice leavest men;

and for the other branch, the extent of it to alts of Mercy, I told you I foould not expelt that to be again repeated to me. Only in fead of it, I fhall take leave to put you in mind of one thing which may perhaps coft you fome time, and set belonging directly to this matter of just dealing between man and man, I cannot but think it feafunable for me to demand, and for you to give your judgment of it.

C. What is that?

S. The known famous bufiness of Tfury, of which there are various and diffinet opinions, and perhaps the Reafons of Ufory given for any of them not very fatisfactory : I fhall expect

your opinion of it.

C. You shall have it as clearly and briefly as I can: And first, I must tell you, that the business of Usury is not so clearly flated in the New Testament (and for that among the Jews in the Old, it is both obscure, and only to a fellow-lew, and to belongs not unto Christians, who are not obliged by their Judicial Laws any further than the equity of them is imitable by us) as that I can fet ffrict and certain Laws to all any mans actions from thence, which you will believe with me, when I tell you the one only ground of Objection I have against Usury The one from the New Teltament. It is from an Observation Christian which I made in comparing the Hebrew with the against it Septuagints Interpretation of the Book of Nebemiab; confidered in which generally the Phrase which we render * I to exall Ofury] is rendred by the Greek, * [to exall] fimply, without any substantive added to it; and so the Usuram Greek Noun for requiring or * exacting, fignifies there exgentes requiring of use, and to 2 Mac. 4. 27. that which is . Army work. rendred [required it] most probably fignifies this receiving of use, the Period being best rendred thus, As for the money, &c. be put it not into any good cour fe, but Solfratus Co. took the use of it; for unto bim belonged the managing of the moneys. From whence (knowing what sympathy or concent there is between the Greek of the New Tellament and of the Old) I presently thought that that place of the Gospel, Luke 6. 30 might be explained; where Christ speaking of

Acts

h 210 τ 2, not a 210 ε 210 τ . c 216 2 τ . d μα απαρ*

Lending an act of mer-

e Pomponions Atticus.

In vita Fomp. At-

Acts of Mercy, (giving to every one that asketb) addeth in our translating, a And from bim that taketh away the goods, ask them not again: Where I conceive the most proper and commodious sence, (and that which will be most agreeable to the context concerning Giving) will be this, from bim that b receiveth, (not taketh by force, but all one with the word which we render creceiving) by way of Loan any of thy Goods, d require no usury, (according to that notion in Neterman, of requiring, for exacting of usury) of bim. Which being, as I faid, joyned with [giving to them that ack] denoteth a work of Mercy, as indeed lending is a prime way of Mercy; The good man w merciful and lendeth, and, be that is merciful will lend to bis Neighbour, Eccluf. 29. 1 and ma-And I remember a most excellent obliny the like. ging e Roman exercised himself especially in this kind of Mercy, lending, and firittly requiring the payment on the day. And Cornelius Nepos faith, he did more good that way, than by giving he could have done; reaching men to be Thrifty and Laborious, whereas giving or fuffering them not to repay would have made them fluggish and beggers. Which being supposed, it will tollow, that this of not requiring of use, being an Act of mercy, mutt, I conceive, be extended no faither than the former Precept of giving was to be extended. Now though the words are in an unlimited latitude, (lite to every one that asketh ,] yet ordinary prudence will interpret them fo, that it a covetous rich man ask of me. I am not bound to give to him, but only to him whose wants fethim on asking. And so consequent ly in like manner the prohibition or forbidding to exact, take, or require use of him that borrows, belongs not again to the poor or mean Creditor, when a rich man borrows of him, but only when the rich lends to the poor man, to whom a free Loan is a seasonable mercy. From whence as I should conclude without any demur, that when I lend a poor man, I must not require use (any more than I must deny alms to him that wants it, when I have it to spare;) so I cannot conclude it unlawful from heace to receive from a rich man (I mean, who

Utacy from a with man not onlawtal minerrally. wants not that alms) what interest or increase he is willing to give me, which is, I suppose, the question refolved. All I conceive necessary to be added by way of Caution is, First, that I take care, that fuch lending to the rich do not disable me from affishing the poor. Secondly, that I am (as far as morally I can be) fure, that he who pays me this use is able to do it without cating out or hurting himself, but that he makes greater gain of it by trading, or the like. Thirdly, that it be not fo done as that it may bring reproach or centure of worldly-mindedness or illiberality upon me, (especially if I be a Clergy-man; for by the Canons of Ancient Councils they are forbidden many things of this nature, which were permitted others) much more that it be not an act of acoverous mind, but only a way of subfitting on that small portion my friends have left me.

S But what must I do, in case the person to whom I thus lent upon use, (and in so doing of seved, as well as I could, the fecond Caution, conceived him very probable to make gain by that loan) either by mifadventure, or by his own neglets, lofe by my loan, or tecaten out by paying me

intereft ?

C. I answer, that in that case it is the safest course to A Caution forbear the interest, and in matters of this nature I con- to this. ceive it is my duty to take the fafelt course; and the thinking my felt obliged to do fo, will make me more circumspect than perhaps otherwise I should be, in examining the condition of the person, (of whom I ad venture to take use) and being as sure as I can, that I take it not from any that could need my charity, i.e my lending without use. In all this you must not think that i am so positive as in other things I have been, but only that I fet you down my opinion, and the grounds on which I build it, and thall expect your affent no farther than my grounds convince you For the truth is. After all this which i have faid upon that ground, from that palfage of S. Luke so interpreted, I must confess that the word which I render [requiring of use] may fignifie somewhat else, viz. to exact or require back the loan (when it is lent without use) for fo the word to require

tack

back that which is lent (contrary to Release) is rendred, Deut. 15.2, & 3. and fo Wiff 15.8. and Feelw. 20.15. the Greek word is used for calling back a Loan, and so indeed the word more usual, is to lend simply, as well as to lend upon ufe. And then the meaning of the Verle in Luke will be, that as I must give to bim that asketh, so of him that borroweth of me, I muft not exact repayment, when he is not (through Poverty) able to do it, (for that were an act of Oppression, or very contrray to Charity; and therefore Ifai 9. 4. the word fignifies Oppressors, and Ecchu. 20.15. it is set down as the character of an illiberal fool, [To day he lendeth, and to morsow he asketh again]). And it this be the fence, then it will be still pertinent to the business of Liberality or Charity in giving and lending, and so no farther belong to the matter of Ulfury than by analogy may be inferred from thence, we. That if from a poor man I must not halten or exact the repayment of his debt, but continue the Loan to him as long as his diffress requires, then furely I must not sell that loan, e. take use of him. But this itill must belong only to the rich man lending to the As for the case of the rich mans lending to the rich, there light appeared nothing meither of these interpretations which will oblige to it, or (if he do) which will prohibit the taking interest of him: and there is as little to that purpose in a third possible interpretation of the words (according to the found of our English) of not requiring the legal fourfold of him that hath robbed me; which though it be not the importance of the word Lak th 1 which notes only receiving, not rapine, yet scholast. in 15 no very improbable rendring of the word [Require] if we compare it with a place in an ancient humane * Author But, as this fill belongs not to Usury at all by any analogy, but only concludes that the not requiring the legal fourfold of the thief, will by analogy with artifier the former part of the Verle be reftrained only to the meralini case of the poor (not rich) thief, that by necessity is enforced to take away ought from thee; fo do I not know any other to much as colour of Text, in the New Telta-

ment which forbids it, nor indeed reason nor analogy,

* ki. Anon. Arift. Rhet. 1 b. 1.fol. 26. 11.20, 5 14/56 . 10 -1 117 T c'atte ·) emfer. diei? 7, 70

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either from that great Rule in hand, of doing as I would be done to, (for if I were a rich man, I would in case of convenience or advantage that a Loan would probably bring in to me, be willing to pay use for it) or of loving my Neighbour as my felt; nor consequently can I yet affirm it unlawful, thill supposing that the Cautions which I mentioned be observed uprightly

S. I Shall reft in your prefent directions, and draw you on no fariber in this bufiness of Justice, because I concoive the prime thing defigned in the Rule on which we have built thefe discourfes, is indeed that duty of merciful-

nels.

C. It is fo, for in this fence it will best agree with the precept of liberality to enemies, (with which it is joyned, Luke 6.31.) and the promise of God here to give to every asker, (of which bounty of God's we that are partakers ought to do the like for our brethren) and be a fit introduction to the exhortation that follows of Christian strictness, which seems to be built on this, and to be but a branch of this great precept, and not a feveral from it.

S. What is that exhortation you mean ?

C. That of a great superlative thrictness in the ways of Strictof Godliness; not being content to walk in the broad nels. road that Jews and Heathens have contented themselves with, (not willing to undertake any thing of difficulty for Christs sake, and so by thatmeans falling into destru-Ction) but entring in at that fireight gate and narrow way shat leadeth unto life, that way which these elevated precepts have chalked out to us; and which here, it feems are not proposed as counsels of perfection, but as commands of duty, without which there is no entring into life, no avoiding deftruction

S. What now is the third general Precept?

C. It is a Precept of wariness and prudence, to be- of Varines, ware of Errors, and those whose trade it is to seduce us dence. to them, and this in the fix next Verses, 15, 16, 17, 18, 19, 20 and it belongs not to all deceivers of any kind, but particularly to fuch as profess to follow Christ, and yet teach falle and damnable doctrines; which that

Marks of falle Teachers.

they may put off to their auditors or followers the better, they pretend a great deal of holiness in some other particulars. And the fum of that which he here faith to this purpose may be reduced to this, Whensoever any false Teacher comes to diffeminate his doctrine, the surell way to discern him will be to observe the effects and actions discernible in him, or which are the fruits of his doctrine. If all his actions and all the defigns and confequents of his doctrine be the advancing of piety and charity of all kinds, then you may resolve that he is no fuch (false at least dangerous) false Teacher. For first, the Devil will never assist him or put him upon false doctrines to fuch an end, to bring more holinels and Christian practice into the world. Secondly, such holy Christian practice is not easily built upon any false do-Thirdly, if the doctrine should chance to be false that bringeth forth such wholsome effects, then to him that receiveth it for those effects sake, and otherwise discerneth not the doctrine to be false, it may be hoped, (through Gods mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequence or effects that flow naturally from the do-Etrines which he brings, be either against rules of piety or Christian vertue; As 1. if they tend to the lessening of our love of God, or (under that head) to the aliening our hearts from him, by giving us mean and unworthy notions of him, (contrary to those Attributes of infinite Power, Justice and goodness which we ought to believe of him) if they tend to the begetting of prefumption&fecurity in our hearts, by giving usany ground of hopewith. out purifying & amending our wicked lives, by leavingno place for fear, whatfoever we do, by making us concert highly of our felves, rely and trufton, and boalt of our own merits, if they lead us to Idolativ, to the worship of some what else beside the only true God, or to a bare formal out fide worthin of him; if they open the door to false or needless swearing, or to profameness, and neglect of Gods fervice: Or 2 if they tend to injustice or uncharitableness toward men, or (under that head) to difobedience, sedition, rebellion, faction, speaking evil of digni

reasts of their dos

dignities, acts of Jewish zelots,&c. to the favouring or authorizing of any kind of luft, of divorces forbidden by Christ,&c. to the nourishing of rath anger, uncharitable (either temerarious or unmerciful) censuring,envy, emulation, variance, strife, malice, revenge, contumelious speaking, whispering, backbiting, &c. to the excusing or justifying of piracy, rapine, oppression, fraud, violence, any kind of injuffice, &c. to the spreading of lies.flanders, defamations, &c. to covetouinels, unfatiffiedness, uncontentedness in our present condition, defire of change, calting the cross on other mens shoulders that we may free our own from it, to dealing with others as we would not be well pleased to be dealt with our felves; or, in a word, if they tend to the discouraging or discountenancing any Christian vertue set down in this or any other Sermon of Christ, or by his Apostles, or to the granting any dispensation or liberty from that Christian Strictness in these duties, or in those other of repentance, self-denial, meekness, mercifulness, peaceableness, &c. Then by these marks and characters you may know this to be a false Teacher. Yet not so far this, as that wholoever is guilty himself of any of these fins, shall be (if he be a Teacher) a false one; for it is possible his doctrine and actions may be contrary: but that, if these be the fruits and natural effects of his do-Arine, then shall his doctrine be thus condemned; other. wise an ill man he may be, and yet a Teacher of truth; a wicked person, but not a false Prophet.

S. But is it not faid of these false Prophets, that they come in sheeps cloathing? which sure signifies their outward actions to be innocent. How then can they be discerned by

their fruits?

C. I answer first, That the fruits of their doctrine may be discerned, though their own evil actions be disguised and varnished over. Secondly, That though their actions most conspicuous and apparent be good, yet their closer actions (which may also be discerned by a strict observer) are of the making of the Wolf, ravenous and evil. Thirdly, That though they begin with some good shews to get authority, though they enter as sheep, do

Com

fome specious acts of piety at first, yet they continue notconstant in so doing, within a while they put off the disguise and are discernible.

S. What now is the fourth or laft general Precept?

C. The sum of it is, that it is not the outer profession of Christianity or Discipleship, (though that set off by prophesying, doing miracles, &c. in Christs name, reprofessing whatsoever they do to be done by Christs power) which will avail any man toward his account at that great day, without the real, faithful, sincere, universal, impartial performing of obedience to the Laws of Christ.

S. But can, or dath God permit any wicked man to do

fuch miracles, &c?

C Yes, he may; For the end of miracles and preaching, &c. being to convince men of the truth of the doctrine of Christ, that may well enough be done by those that acknowledge that truth, though they live not accordingly: The miracles done by them being not designed by God to the commendation of the instruments, but to the perswading of the spectators.

Sea. III.

S. Having received from you the full tale of the Precepts you proposed, there now remains only the conclusion of the whole Sermon to be discharged, and then you have paid me all that your promise bath yet obliged you to.

Of Professi on of Chriflianity without C It is this, (occasioned by the last precept of doing as well as professing God's will) that the professing of Christianity, lending a patient ear to all those doctrines, will (if it be (as oft it is) trusted to and depended on, to render us acceptable to Christ) prove a very fallactous and deceitful hope. Whensoever any storm comes, any shaking disease or affliction, which gives us occasion to awake throughly, and examine our selves to the bottom, we are not then able to retain any hope or comfortable opinion of our selves, although in time of quiet and tranquillity, before we were thus shaken, we could entertain our selves with such flattering glozes. Hearing of sermons, and professing of love to and zeal for Christ, may pass for piety a while; but in the end it will

not be so. It is true Christian practice that will hold out in time of trial, and that hope of ours which is thus grounded will stand firm and stable in time of assistance and temptation, at the hour of death and the day of Judgment. This doctrine of Christian duty and obedience is such as can never deceive any man that is content to build upon it. Nor infirmity, nor sin, (committed, but repented of, and forsaken) nor Devil, shall ever shake any mans hold that is thus built, endanger any mans salvation that lives according to the rule of this Sermon; nor shall all the slattering deceitful comforters of the world bring in any true gain or advantage or substantial ground of hope to any other.

And it came to fast when fester had ended these sayings, the people were astumished at his dottrine for he taught them

as one baring authority, and not as the Scriber.

LIB. V.

Aving profited somewhat by your advertise- Sect. I ments in that part of knowledge which u of the most useful to me, I shall endeavour now Creed. to give you some account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened my eyes I discerned not) and in destring your help to assist me yet farther, to discern what influence on my life or practice may be had from those very Articles of my Creed which you supposed me to have learnt in my Catechism: But having no otherwise tearnt than to say by rote, and perhaps to understand the words and meaning of them, though I had formerly contented my self with that superficial knowledge, and thought that to be all that was required of me, yet I have now it: A my opinion, and by the tast, you have given

me, I find my appetite vaifed to receive what (in order to practice) you shall please to teach me from thence, being strongly persuaded that the bare speculative knowledge of these doctrines sunk no farther than into my brain,

will avail but little tomy falvation.

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the Articles of our Creed are seldom or never mentioned but as obligations and pledges of our amendment of life; Christs death, of our Mortiscation, his Resurrection, of our new life, &c. I shall therefore be perswaded by you to proceed a while on this theme, insisting only (unless it be in passage) on that which is practical.

S. Be pleased then to set out on this journey, and fift to tell me once for all, what is the full importance of the

word [Believe]

Of Beinef.

C. To [believe] is (as many other in Scripture) a pregnant word, and contains under it all that is or should be consequent to it. To [know] signifies in Scripture, not only what the word sounds, but also to love, and to do; knowing of God is the whole service of God; and so proportionably to [believe] And in brief, it hath two parts, a speculative and a practical; the one but of a piece, the other of the whole heart; or if you will, the one in the brain, the other in the heart; and this latter superadded to the sormer, it seems, is it that alone is likely to stand us in stead, Rom. 10.9. If thou shalt confession thy mouth the Lord Fesus, and shalt believe in thy heart that God bath raised him from the dead, thou shalt te said.

Speculative

S. What do you mean by a speculative belief?

c An affent or acknowledgment of the truth of any thing affirmed in the word of God; as to acknowledge and affent to this truth, that there is a God, that he is our Father, Se, that he fent his only eternal Son into the World to be born of a Virgin, Se

S. What is the practical Belief or that of the heart?

C. The Heart is the principle of Practice, (as appears,

Practical.

Deut. 30. 14. My word is in thy heart [that thou mayeft doit,] and verf. 16. [to keep bis Commandments,] &c. and that by Analogy with a ground in nature, the Heart being there the principle of life and motion, moving al ways, (to which Solomon oft alludeth) and digefting and applying every thing that comes into it, to that end) the Principle, I fay, of action, of ordering and directing our wills, and fo our lives accordingly; and fo the belief in the heart contains in it (in general) all kind of pra-Etical Christian Vertues : peculiarly those that according to the nature of the object believed, and the feveral confiderations of it, are most proper to be produced or exercised. Thus to believe there is a God, is to live and behave my felt in a godly manner, and fo fignifies Piety; to believe he is Maker of all things, is to commit our Souls to bim in well doing, as to a faithful Creator, 1 Pet. 4. 19. to believe he is a Father, is to love him with 2 filial love, to fear him with a filial fear, to honour him as 2 fon his father, Mal. 1 7 to obey him with 2 filial obedience, to truft in him, to depend on him, as children on fathers, for all things needful to our fouls or bodies. And this you are proportionably to apply to all the feverals in our Creed, or Objects of our Belief.

S. But is there not some peculiar notation in the Phrase Delieving

[Believe in ?] is not that more than to believe?

C. Some subtil wits have observed such a distinction on God; but it is not fure that the Word of God hath owned any fuch diffinction or constant difference be- 54. tween them, taking indeed all these promiscuously, and meaning oft-times the same thing by all of them. The diffinction which I gave you will, I conceive, do the fame work, for which the School-men defigned this other, and the several notions of believing in Scripture will be most properly referred to the severals mentioned; either a specularive believing, as in the Devil and wicked Professors, or a practical, in all Saints: and that differenced again according to the notion wherein the Object is confidered, as even now was specified; sometimes a terrifying affent, or an affent accompanied with fear,

when it looks on the threats, Heb. 11 7. By faith Noah mozed with fear, &cc. fometimes an obediential affent, when it looks on the commands, Pfal 119. 66. I have believed the Commandment, fometimes a fiducial affent. when on the promites of the Gospel, the word wherein thou haft caused me to put my trust, Pial. 119 49.

5. I conceive my felf to understand the nution you have given me of believing, and shall labour to apply it carefully to all that follows. Tou may now please to proceed to the feveral parts or objects of our belief. What then is the specu-

lative belief of God?

Cibilevice m Cart.

C. The firm undoubted acknowledgment, 1. That there is a God; 2. That there is but one God.

5. What wit to acknowledge him to be God?

nus effence.

C. To acknowledge him in his Effence and in his Astributes. In his Effence, that he is the eternal, immortal, immutable, invifible, incomprehenfible, glorious being, giving being to all, but himself receiving from none, the Being of Beings, the which was, and u, and (hall be) the . Lord God jehorak. In his Attributes, of infinite good nefs, and mercy, and veracity, and wildom, and providence, and power and all sufficiency, his creating, preferving, and juft governing and dispensing of all things All which together make up the feverals contained in that which follows in the Creed I In God the Father Al might, maker of Heaven and Larth. }

S. I Shall not trouble you to prove all or any of these particulars to me, because you say they are matter of be het; which although they have grounds in nature, which allo recould be means of proving every of them, yet that ties by me besecessed without that kind of argument, leing more rousing to believe than dispute robat from the Scripture, the Apolities and the enfuing Univerfal Churce of God bave thought fit to comprise in those Acticles 4. that I (ball now demand of you is, your direction bow these foreral which you bare now named may be reduced to the

wood of the Creed.

C. Those of his Effence to the word [God] whole name (proper to him from all others) is [Feborah] which 1- lude Bing and giving of Being, immortal, immu-

this Attri Succes

11 %.

table, and (by configuence from them) invisible, incomprehensible, and glorious. All which being unexpreffible by any positive definition, is best described by (those which I gave you, which are most of them) negative epithets. Those of his Attributes to the word [God] and to the following words; that of his infinite Goodness and Mercy and Providence, to his title of Iather; that of his Veracity, both to his being Cod, who in his nature hath by all men (even Heathens) been conceived free from lying, [Let God be true, and every min a Lier] (absolute veracity belonging to no Creature, but only to God) and to his name Teboush, which is fet in handus, to note his constancy in performing of promiles, his establishing bis Organist, Frad. 6. 3. and also to the word [believe] which supposes God the great object of our belief, and so true in all his affirmations; that of his Wildom, and Power, and All-fufficiency, his Creating and preferving of all, to his title of Maker of Heaven and Earth, in which all those severals are expreft: the word [Maker] containing under it not only the beginning, but continuance of all Being; and fo first. the disposal, wherein the wisdom was shewed; secondly the strangeness of the composure first, and fince of daily productions both ordinary and extraordinary. wherein the Power; thirdly, the fuffaming where a the All fufficiency; and in all together the creating and oreferving As for that of his just governing and differfing of all things, that belongs most peculiarly to the word which we render . Almighty, but fignities peculiarly his being Governor, Ruler of all things; which being added to the word Fuber, fignifics that eminent natural fresh right that belongs to all Fathers, paternal dominion, the more root of all Power and Government among men, and by the Ca ing in a trans. endent manner applied to God, the transcendent Father contains under it all manner of domini on over the Creature This title indeed contains his A!maghtimes, and infinity of power over all his Subjects, but withal superadds, that other relation of a King and Lord over them. To all which may be added his Omaipresence and Ommscience, of which his very deity and in-

... Thavare

tunity

finity are a ground, his creating and governing all things a proof, and the evident daily footfteps of the former in the whole Creation are fure and manifest evidences and tellimonies of it, and of the latter, his delivering and the exact fulfilling of Prophecies, wherein God hath oft forerold future contingent words and actions of men, which being many times evil and finful, (as particularly the words of the by-flanders at the Cross against Christ, punctually foretold, I'fal 22.8) he could not be the author or defigner of them, or confequently foretel or forefee them in his decree of producing or causing them, but only by vertue of his Omnifcience.

S. What now is the Practical part of this Belief of

God ?

The Practic

C. The influence that each of these Assents is apt to sal lichet in have upon our lives, (there being a practical as well as speculative Athersm) the living like those that in earnest believe all this; and that is in effect the practice of all those duties which the Church Catechism told you were contained in the First Commandment, which you will remember to have been, Faith, Hope, Love, Fear, Truft, Honour, Worthip, Prayer and Thanksgiving to him. That all these are theuses and duties of the first Article of the Creed, will be eafily discerned, if you but apply them to the feverals in God's Effence and Attributes before mentioned. His Veracity is the ground of our Faith, and he that cordially is perswaded of that cannot chuse but believe in him, Heb. 11. 11. The same again, when his Promise hath intervened, being backed with his Omnipotence, is the ground of our Hope; and he that knows God hath promifed; and refolves that he can netther lie, nor be over-powered with difficulties, will hope on him even in the midft of all temptations to the contrary. And so again the word [Father] implying his preparing for us an inheritance, 1 Pet. 1.4. his glorious Excellence, and after that his paternal Goodness and Mercy to us, in feeding us and disposing all (even the saddell) Accidents to our greatest good, is a sufficient motive and ground of Love. His Omnipotence, and his furfice, and again paternal Relation to us, is our ground of

of fear: His all fufficiency, (and the Eternity that is peculiar to him, when all other things are to trail and mutable) of our Trust and dependence on him, and him only: His Regal Power, of our honouring him: His very Deity, of our Worship: and his Goodnets, and All-fufficience, and Providence, and Wisdom, of our Prayer and praises, of all our Petitions and Thanksgivings.

S. The good God of Heaven and Earth fo fill my beart with a fenfe of bu infinite Attributes, and the foort fading semporary emptiness and nothingness of all Creatures, that I may with a fincere beart and ardent affections, love,

fear, obey, worship, and depend on him.

I perceive you bare by this means taught me one most useful truth of Practical Divinity (which may well have an influence on all my life after, and fortific me against the dangerous mistakes either of the Solindian, or the Fiduciary) that I must not be thought to fay the first Article of my Creed in earnest, unless my heart be possest fincerely with the power, and my life go on uniformly in the practice of all these Christian Vertues. Will you now proseed to the next Articles?

C. I will.

S. That of Jefus Christ (which is next) fo far as those Sect. 11. pregnant rich titles of the Son of God do import, you of Beliehave formerly opened to me, and in effect, what it is to ving in believe in Jefus Christ, both to acknowledge the truth of Teffes what the New Testament faith of bu designation to those Chail. three great Offices which denominated him Christ or Anointed, and were the means by which he wrought our Salvation, and so became felus; and also to make our vital acknowledgements of all thefe, depending and relying on this alone Saviour, and by Repentance and new Life making our Selves capable of the Salvation wrought conditionally by him, loving, and hoping on him; fo again veceiving his Kingdom into our bearts, and making those other particular resurns mensioned in that * former discourse, to which I an: . 1 to 1. 01 content to be referred.

The other Passages and Articles concerning Christ are of Chuit. 1 So plain and intelligible, that I will not trouble you to

the Offices

interpret them one after another, but content my felf with

what in general you will offerve to me of them.

C. This I thall with you to observe, That all those Articles of Christ are by our Catechism brought into this one Summary, That Tefus Chieft redeemed me and ad mankind; and that not only from the guilt of fin, but on S. Peter's interpretation, from our vain conversation, Le Heathenish wicked living : which is, in effect, The one great necessary to be known of him, is, That he was burn, crucified, continued under the power of death, rofe again, ascended to, and now fits at the right hand of God, and thall again come to judge the world; all, and each of this on purpose to work Redemption for mankind : which if it be faithfully believed, and applied to the regulating and reforming of our lives, this belief will doubtless be sufficient to the salvation of any who is not able to attain to the understanding of many other difficulties Thus doth S. Paul refolve to know nothing among his Corinthians but Jefus Christ and him crucified, t Cor. 2. 2. (under which head it feems the reprehending of all their carnal fins, Chap. 3. 1 &c. of Incest, Chap. 5. 1. Contentiousness, Chap 6.&c. comes in very pertinently, each of those being oppositions to the crucified Saviour, who died for us, that he might purifie us, and that we might die unto fin) and Rom 10.9. pronounces, That he that belies a in the beart that God bath raifed Telia from the dead (and that, we told you, contains our thing from dead works by the power of that fame Spiit fall to faced. So I lohn s. 1. I very one that belierech ibut fefus is the Chrest, (and proufly submits to those others of his) is born of Gad: And Chap. 4 2. Eve-. Juris that conf fes fefus to be come in the flesh is of God (at hat place be taken in the full extent of the words, and not, as indeed the context reffrains it, to the spirit of Prophe v) because all Christianity depends on that one belief it it be condial, which, befide the great practial dectunes which the leveral articles will furnish us with, will in the groter ad us a Lecture of a most foveraign charity, not to condemn or remove from our any more any Cherches that that four with usin the acknow-

acknowledgment of these and those other few necessisries, and live in all manner of duty toward God and man peaceably, and pioufly, and confcionably, according to this profession; all other less necessary truths, though precious in their kind, being not fo valuable as Chriftian charity and peace, and communion with all who are fellow members of our Christ.

S I shall labour to possess my beart with this charitable leffon: but you mentioned fome great practical doctrines which the feveral articles would furnish us with : which

be they?

C First from the birth of Christ, to recount the in- of the Pracfinite dignation and bounty of our God, that, to redeem Aical Do us from the thraldom which our own fins had brought etrinestron upon us, not only submitted himself to all diminutions from the and meannesses, and at last mortality of our flesh, but buth of came into the world on no other errand but for this very purpole, that he might die for us, fleb . 14. and Fibn 12 27. Secondly, from the same again and the necessity of it to our redemption, to confider the juffice first, then necessity of our new birth or regeneration: justice, by way of retribution, that if he would for our falvation be born in our flesh of a woman, we should in any reafon be born anew in the Spirit, or of God; and the 1 the necessity also, resolving that, (as if he had not been thus born, fo) if we be not born again, we find in no wife enter into the Kingdom of Heaven. Thirdly, from from the the manner of his conception and birth, to learn the Manner of manner of his fecond birth in our hearts : t That as our it. humane fleth could no way deferve, or by fo much as any congruity expect, that Christ thould affume it, or be born in it; to could not our fouls deferve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the Overshadowing of the Holy Ghott, so no conception of Christ in our hearts is to be had without it. 3. We must prepare virgin hearts for Christ to be born in, and for that Holy Ghott to overshadow: by virginhearts, meaning no absolute finless purity and innocence, which only Paradife could yield; but that renewed purity and recovered

virginity of true Repentance, and fincere refolutions of amendment, which with the humility of that bleffed Virgin, express by the lowlines of the hand-maid in her Magnificat, and typissed in the temper of the new-born Babes, which are of all others the fittest for Christ to be born in, both for innocence and humility. (and also with the faith so remarkable in her, Luke 1.38) is the only temper which can fit the Soul to be over shadowed by the Spirit, and for Christ to be formed in it.

Viom his toffering under Pilate. 5. What from the Suffering under Pontius Pilate?

C. A passive obedience even to death, without any kind of hostile resistance (though, as Christ was, so we should be never so well furnished with armies and legions) against the powers that are by God set over us

S. What from the death of Chrift ?

From his-

C. First, That great doctrine of Mortification, Putting off the body of the fins of the flesh, Col. 2 11. and defining the body of fin, Rom. 6 6 and putting our finful habits to a contumelious death, or crucifying the f (b with the affections and lufts, most strictly required by God to our Salvation. And in this you may take in, if you please, a parallel through all the gradations that brought him to his death, that so we may as the Apostle faith, Be planted with bim in the likenes of bu death. For you fee in the flory, there was first a consultation held, then he was apprehended, examined, accused, condemned, shamed, and cru ified. Thus must we deal with our old man, our whole body of fin; first, deliberate and confult about the execution, and to that end chuse our Soberest Senate-like seasons, when the hear and passions of youth and fin are over, and in the cool of the day, in the calmest temper of our fouls, take this weighty busnels into our most ferious consideration : then secondly, as foon as we have confulted, proceed to act, prefently apprehend (flop in the career) every course or habit of fin: thirdly, examine it by the word of God, the commands of Christ, in all the variations from and oppositions to them: fourthly, accuse, and therein aggravate it with all the heightning circumstances of guilt

guilt and danger: then fifthly, by a folemn full confent of all the faculties condemn this fo dangerous a male. factor; then fixthly, fpit upon it with all contempt and fcorn : and at last give it up to be crucified, never to recover again to any vital actions. And all this, as for any one fingle habit of fin, fo for the whole body, which contains all limbs and feverals under it. Besides this, a second practice that Christs death obliges us to is, our voluntary chearful taking up of our Crots, and tollowing him, really conforming our felves to the image of the crucified Saviour, and refolving, that if we fuffer with him, we shall also be glorified with him. Thirdly, the putting our finful habits like dead bodies out of the way, left they offend or infect others, which will be answerable to the burial. Fourthly, the reality and continuance of our mortified flate, (answerable to the adjuncts of Christs crucinxion, death, burial, descent) not only once for all to repent and mortifie, but to continue in the foul that death unto fin, fincere and unfeigned, till we in foul rife again to that other diviner life, never to die any more, i e. never to rela, se to our finful habits, but to persevere in that mortified estate.

S. But before you part with thefe Articles concerning Chris's death, I muft take leave to put you in min! of one difficulty, which though it may feem to be a feeulative difficulty, yet because the explicite beliet (or faith at felf) of shofe few things that are contained in this Creed may feem to be a Christians duty, and frapiece of necessary Christian practice, it may perhaps be my duty to enquire, and a culpable omifion if I neglect to ask instruction in it, now that I may hope to receive it from you; and that is, what is meant by [Christs descending

into hell? 7

C. Though it be 2 Christians duty to believe every of Christs part and Article of this Creed delivered down to us by Hell. the Church from the Apollles, 252 form or fummary of found doctrine, & either the fir it copy, or an extract (and transcript, as it were) of that tradition, or oral doctrine, (That Faith which was once delivered unto the Saints, Jude v. 3.) which the Apostles agreed on at the time of

their

their parting from one another to preach the Gospel to all Nations; yet I conceive the agreeing on some one fence, wherein to interpret every article of it, is not fo absolutely necessary, but that some one of them (as this of Christs descent) may be taken in a latitude, and either not determined to any one interpretation, or refolved to be capable of more; and so the words be received, the particular sence, one way or other will be indifferent to them that fincerely follow that light which is offered to them: and therefore I conceive it is, that the Article of our Church fets it down in that large indefinite form, We telieve that Christ descended into Hell] adding no other words of binding interpretation to it.

S. But what is your opinion of the fence of that Articles

The optice ons.

The in it

C Among divers others I shall pitch on two opinions, and either of them may be pioufly believed, having good grounds whereon each of them may be built the one taken from the opinion and interpretation of many ancient and modern worthies of the Church, That Christ in the space betwixt his death and refurrection went down locally into Hell, as that fignifies the place of the damned, not to fuffer there, (for all was finished upon the Crofs) but to triumph over Satan in his own quarters, and openly to flew him the victory that by death Christ had gotten over him, over death it felt, and over all the powers of darkness. This sence being suffiindicated, I shall not enlarge on. The second opinion I thall more at large thew you, and leave you to judge of the truth of it

S. I (ball patiently attend while you do fo.

C. These words ['He descended into He!] being affirmed of Christ in the Creed, but not found in words in the New Testament, will not necessarily significany farther than either, first, the places of the New Testament (from whence the Compilers of the Creed may feem to have collected it) will-import; or fecondly, the use of the phrase among either protane or Scripture writers will require; or thirdly, the Context, or Circumflances in the Creed will inforce. And all these will

not necessarily extend its sence any farther than this, That for the space of three days he was and truly continued to be, deprived of his natural life. For the hill, the Scriptures from whence this Article feems to have been taken are not many, indeed but one, that in the Acts, out of the Pfalmift, [Thou fhalt not leave my foul in Hell, nor suffer thy Holy One to see corruption,] (as for Epb. 4.9. He descended into the lower parts of the earth, it belongs clearly either to the incarnation, or descent to the Mothers womb, which is express by that phrase, Pfat. 139.15 When I was made in secret, and cursoufly wrought in the lowest parts of the earth; or elle possibly to the grave, (called the Mothers womb also, Fib 1 21) fo flyled Ffat 63. 9.) Now in that place the word which we render [Hell] may fignific the common state of the dead; the word [foul] the ' living foul, or that faculty by which we live; and the [not leaving this in that] is 'was the not fuffering him fo long to continue deprived of life, as that bu body (as it follows) (hould fee corruption, i.e. above the space of three days: which term, consisting of seventy two hours, is the space required for the Revolution of humors, after which Physicians observe, that the body that continues fo long dead, naturally putrefies, which is implied by that speech concerning Lagarus, Joh 11.39. By thu time he Stinketh, * for be bath been " am vi e dead four days : So that place diffinctly affirms, that : " he should not be deprived of his natural life above the space of three days, that death should no longer have dominion over him; (which if it be not the importance of that Prophecy in the Pfalmift, I conceive it will be hard to find any convincing Prophecy concerning Christs rifing again the third day ; (for that of Fanab related in the Gospel, and others which by the Fathers are applied to that purpole, Lev. 7.17 & Gen 22.4 Were but Types, not Prophecies) and yet it is faid. Mat. 16.21. That Fefus began to show his Disciples, (which fure is more than to tell, to thew, demonstrate out of scripture) * that is bebooreth bim, se. that he must for the fulfilling of the Prophecies, rife the third day.) If this be not necessarily the meaning of those words in the Acts and

· fittical or prophane

. Take this or Cornutus m his Book called o. . C. 4 391 7 7 p. 4. " Afre with him goes for a God, and, taith he, is called (| | . . Tat. e it meder eai, eui duni skatu.

the Pfalm, yet I conceive no man can fhew convincingly that any other is. Now fecondly, for the use of the phrase among Writers of the "first fort, it is clear that the word fignifies not with them the place of the damned. (no not any peculiar place of happy fouls neither) but of fornutus the common flate of the dead I will give you in the Margent fome inflances, by which, when you are skilled in those Authors, you may be able to judge . Many other places might be added, but the writers which conduce most to the explaining of the New Tettament are the Greek Translators of the Old Testament, and therefore among them it will be more pertinent to enquire. Look on the 37 of Genefis, ver. 31. We render it out of the Hebrew literally, " I will go down to the grave to my Son mourning, fave only that the " word which we render [to the grave] cannot in that place more or is be properly forendred; because facob believed that his fon was torn in pieces with wild beafts, and not buried:

Total K, della Pluto, because there is nothingbut at last comes to him, & becomes his pollethon: & again, towards the end of his Book. Adue i Azeigh me + zet Hades is the last region of the air which receives fouls, & is called and faithhe, &iv wis a good friend or counfellor, because it befriends men, dia n' suche out ic T. . Tres e zamow in givingthem ceffationfrom labors, & cares; which is thevery thing that the spirit affirms of the dead that dy in the Lord, They are bleffed, for they relt from their labors, Rev 14 13, Sop. 10 (2) with he interpretable a respect state, to be no body knows where according to the erymology of the quali info an invitible flate, (agreeable to which it is that in the ancient Rhetors, Sever. Soph &c.it is called not Ada but sife, acre. " & : .) And again flewing the original of that Fable, that Hades Ito'e away Ceres daughter. It is faith he, at the word of the the which is infedabfolutely for reath 2 Mac 5.12, and is the very description of death that the Pfalmift wieth, Pial 19.13 Before I go hence and be no more feen, and Heb 8 13. Tream 1 ifier a min sthat which isold is near to vanishing or disappearing, and so Herachtus is min to the cond or death of everyone, it is min to the cond or death of the end or death of everyone, ice made in the ment a cero just a to which he that comes, i e he that is dead, becomes invitible. And the Author of the Book of Wildom bath a like phrafeOur fpirits shall vanish as the foft air where speaking in the person of the Atheist who acknowledged not the immortality of the Soul, the word forit is taken for the living foul. And Ear 3.11 some on incide to soyned with some or a more or their (to be killed) being spoken by an Heathen King, which we are not sure imagined any Hell. So clearly, Par 3 19 (con and a feet) cannot be imagined to belong to Hell, but only to the vanishing transfory estate of men, who dy, and are freeweded by others : and t. Mac. לשאלה ביות מות לישור לישור

and therefore the addition of those words [to my fon] make it neceffary to render it in that place thus, I will go mourning out of thulife, I will live no longer, feeing my fon is dead; and the * phrase [I will go down to Hades] is meant exactly parallel to this in the Creed [* be went to in a for down to Hades] and may very well be thought the fitteft els ale to interpret it, being the nearest to it of any in the Scripture. For as to the word which is rendred to go down, it fignifies in the Original fometimes to go up. Judges 15.11. (where yet the Greek Translators use the very word which in Greek is rendred go down) fometimes to go neither up nor down, as in that place of Genefis it is clear, Jacob knowing verf. 33. that he was not buried, but devoured by wild beafts. Now for the context in the Creed, compare it with the flory of Christs death in the Gospel, and you will fee how well it will bear this fence. To which purpose I must premise this one thing, that a man confitts of three parts, a Body, a living Soul, an immortal Spirit. St. Paul divides the . (Ala) ser whole man into those three parts, I Thef. 5.23. and in the will, inte-Creation of man there is mention of all of thefe. The grun vettri Body is called " the duft of the earth, of which he was . 12 720 formed; " the Soul is called the " living foul; the "Spirit הארמה is called the * breath of life, and in other places * breath and life Of these three parts Christ as man confisted, 'Da and at his death all these three are severally disposed of. . mis His spirit (that immortal Soul, which I conceive to be mentioned, Luke 1. 40.) he commended into the bands of bu Father, Luke 23 46. In respect of which he is said (, 2 Mac. to be * that day in Paradife, for fure Paradife and Gods 7 22. (and, Fands are all one. His body, that was put in the Grave; The Acts and so all of him disposed of but the " living foul, and comin respect of that, faith the Greed, "He went into the Hades: perhaps not into the place of Hell, as B. Bil. fin, nor into Paradile, as Broughton, nor into the Grave, for that was faid before in the word Buried, . p.Ramus (though * fome would have the * Greek word which de Rel. is fo rendred, refer only to his embalming.) but . mer. he was three days deprived of his natural life, (which ' 4 or or is properly his " living faul,) he continued really with-

To which out exercise, or power of exercising his vital faculty, purposed tasted that common state of the dead for us; but will be obtine then before he was putrefied, i.e. The third day, he what hera-rose again from the dead, &c.

chius in Clem Al Str. L. fets down out of Scrapion an ancient Poet, speaking of Sibylla, and undertaking to they how the prophetied even after her death. For taith he, prophetie, and we sy shed on by voices heard in the air, (for fo one is defined by Varinus, to o defaute cases to the or to obtain a Annual, & candar can or or any specifich as was that voice which Plutarch mentions to have been heard by the mariners, (1 00) to reme) The body or that part which was changed into the earth bringeth forth rear, herb or grais, and the be afts that fed exactly on that place, did by their bowelsor entrals when they were killed, As for her foul he conceived that to be that face that ap. pears in the Moon, & that helped the Aftrologers to divine also. Three parts you fee of a woman according to that to ancient Philosophy Of which three, by Death, one, taithhe was fent to the Earth, another to Heaven, a third, e'c a ton went into the air ; that third, I conceive the fame that the Atheift in the Pools of Wildom Chap 2 3 affirms that it shall vanish (at death) 410-000 min shall be diffolved or poured abroad, or yaure in as the foft (or moift) Air, which is there meet the breath or fpirit viz. that mortal fpirit in the Atheilts Philosophy, all one with the breath in the nostrils ver a, but much differing from the immortal forrit among Christians. And that which (he thus faith) went into the Air, is it which in Christ is faid additione of the to have gone (or defeended though not locally, yet from a tuperior to an inferior flate) to Hades, that flare of separation of foul from body which doth not by any necessity imply or import the place of the damined in Hell. So in Nicodemus his Golpel there is mention of the Saints that are in Ada, and rejov ce there.

Thus Apoe 6. 8. after the mention of * death, is . de. added in our Translation, . [and Hell] (but it fignifics this flate of figuration, or invisible state, or continuance · in death) was a * follower of it, and a *companion with it. And that it refers not to that which we call [Hell 1 (much less to Paradise) but only to that temporal figuration of foul and body, may farther appear by the effects there mentioned of it, [There was given then power to kill, &c with the fword, with famine and with death, and with the beafts of the earth.] And fo Chap 20. 14. Death and Hade, are cast into the Like of fire; and ver. 13. gare up those that were init So Ecclus. 48 5. He that raifed the dead . from death and from Hades, fure railes not out of Hell; and in the Song of the three Children, Verf 68 Gods delivering them from the wall not be extended to Hall, but on-

ly to Death, as follows in the next words. And fure Eleazer, that defires his friend a to bring him on his way a remiuris to Hades, 2 Maccab 6 23. doth not defire to be dispatcht to Hell. And that the Ancient Writers of the Church (some of them at least, of the most ancient) meant no other than this by the Article of Chrifts descent b to brie zer. Hades, may be guest by two ancient Passages, the one in c Thaddem Creed, affirmed to be given by him unto c Fuseb. Ec. the King of Edeffs; the other in the Primitive Martyr clef hift. 1. d Ignatius ; both agreeing in this, that Christ ascended d Ep. ad with many, but descended alone: where though the Tral. descent were (in their words) to Hades, yet Hades cannot there be thought to fignifie the place of the damned unless Christ shall be conceived to have returned from thence also with a great multitude; which though it were perhaps agreeable with some mense fan- e As of cies, yet cannot eafily be refolved to be the meaning of those that those Ancient Writers, or of that Text to which they Christgoing refer, That the bodies of many that had flept arofe, &c. for to Hell, was I conceive out of f Hell there was not in their opinion met and beany fuch possibility of rising.

the Heathers

phers there, and particularly by Plato in the front, and brought them out along with him. f SomeBooks there are talled the Sibviline Oracles in all probability written by some Christian and that an ancient one, about the Emperor Commodus his time it is by many circumstances most probable) In the first Book of these after the Creation and fall of man, there is mention of hisdeath and mortal flace, and (upon occasion of this close, and of it was differe white, Hades received them all) this account is given of the word Adec,

> "Adle of aut ransam, ion reat & moter Adam, דושה שלים לשובות , שבי אינו ביף בישונים לנים ו Tatiere da marme ciono Sinos paparas Asine o'r 'Aideo de ucie ilray eaktorau.

Where it is clear what is meant by that word ("ADE) The common state of the dead, when their bodies are laid in the grave, the condition not only of the wicked nor only of the Godly but of the rais on a proper, all mortal menwho, as follows there.

- Finaide o wohowing

Time to langer,

when they were gone to Hades, were honoured by us: whereas the Giants had their me ment dout years, which is Hell indeed, there being no fo proper note on of Hell in the Old Testament, as the place of the Rephaim or Giants, Prov 21 16.8 9.18.8 2.18 in the Hebrew & Greek reading. So in Philemon, 1074 34 alle to Thes some force. Miss drawa , 12 mens all.

"In inferno promptuaria animarummatrici affimilata funt

So in the second book of Efdras, Chap. 4. 41. " In the grave, the chambers of fouls are like the womb of a woman : where though we render [in the grave] yet without queftion the Greek was in" Ada, in Hades; and fo Hades is that state of fouls in the separation, wherein he conceived there were divers Cells, which all defired to return (and pour back) the fouls which were in them to the bodies again, as a woman when the comes to time of Child-birth, defires to bring forth. I have now wearied you futhciently with an account of this fecond interpretation and the grounds of it; and I shall add but this, That as it may pioufly be believed, that Christ did in the space of those three days locally descend, to shew himfelf triumphantly to the Devils : fo they that on the premised grounds resolve it possible, that there may be no more concluded from this article but only that Christ being crucified, dead, and buried, continued in the flate of the dead, his foul really separated from the body for some space, but not so long till his body should putrefie in the grave, (to which it follows aptly, That the third day be role again, or was reflored from that state) may be pious believers also, and offend nothing against the Creeds or doctrine of our (or of the Ancient) Church, so they do not condemn those others that are contraryminded. I meant not to have infifted on any fuch speculative difficulty, yet upon your demand I have given you an account of it

S. Iacknowledge it somewhat distant from your designed method, yet conceive my felf to have profited by it, if in nothing else, yet in knowing my duty to my felf and others in matters of this nature, which may piously be believed on either side. The Lord grant me the spirit of Meckness and Charity in all things. You will now proceed to that which follows after the Articles of Christs death, to wit, that of his Resurvestion.

The practical belief of Christs Re turrection.

C. The Practical Belief of Christs Resurrection is, 1. Our actual rising to new life, as necessary as that of Mortification premised. 2. Our appearing (as he did) to men, and walking exemplary before them in all

heaven-

heavenly living. 3. Our continuing in a fanctified flate of Perfeverance, (noted as I conceive, Rom. 6.8. by [we (hall live with him,] i.e. live in this new life, if we do not treacherously ruine our selves again) as Christ did Who being raised from the dead, died no more, death bad no more dominion over him, Verse 9. till by Gods mercy we be taken up to blifs. 4. Our depending upon Christ for our Justification, which as well as our Sanctification is an effect of his rifing, Col 3.33 Rom 4 25. & 8.33,34. . Our haftening this refurrection, (parallel to Chrifts rifing the third day) not fo wholly immerfing our felves with forrow and humiliation (that grave, as it were, of the mortified toul) as to hinder action and vital performances, but by the power of that Spirit that raised Jesis from the grave, immediately to rise to new life.

S. What is the practical belief of his Ascension?

C. Ascending after, and dwelling with him in divine scention.

Meditation, being heavenly minded, seeking, and minding, and savouring of those things that are above, the duty of all those that are risen with Christ, Col. 3. 1.

S. What of his fitting at the right hand of God, the of his fire

Father Almighty?

C. That phrase of fitting, &c. fignifies Christs reigning, his having all Power given to him: you may fee it by comparing Pfal. 110.1. With 1 Cor. 15.25. In one place it is, The Lord faid unto my Lord, Sit thou at my right band, until I make thine enemies thy footfool; in the other, He muft reign till be hath put all enemies under his feet. This you have formerly learned to be an union of his Regal and Prieffly Office; his giving Commands to his Church, and his interceding with God for his Church, and that so powerfully, as actually to bellow that Grace, that pardon which he intercedes for. And this is farther noted by those titles there repeated of [God the Father Almighty] that intercession of his to God being as to 2 Father (both of him and us) who will, and to a Father Almighty, who is able to grant whatfoever he prays for. And then the Practical Belief of this Article will be. First, to give my felf up obediently to be ruled by him

Of his A. Icention.

Of his fite ting at the right hand of God. (in all his Institutions and Commands) and by all those that he hath set in the Church under him to rule over me. Secondly, to depend on his intercession, to offer up all our Prayers to God in and through him. Thirdly, to receive (and make the holiest use and advantages of) all Grace that shall slow from him. And sourthly, when he is so ready at hand to our Relief, to resolve to look to him in all temptations, and count it our wretchless abuse of his goodness, if we do not persevere in despight of all assaults to the contrary.

Of his co ming to judge.

19 Gl ft.

S. What of his coming from that right hand in Heaven,

to judge both the quick and the dead?

C. Our constant making up our accounts against his coming, as daily expecting a righteous though a gracious Judge to fit upon us, according to those many titles we have of him in holy Writ : as Ifai. 33.22. The Lord, i.e. Christ, (as appears Verf. 17, 18.) wour Judge, our Lougiver, our King, and then our Saviour; 2 Thef. 1.8. The Lord Tefus taking vengeance in flaming fire; to the wrath of the Lamb, Apoc 6.16. and the fearcher of the reins and beart (the expression of a Judge) Apoc. 2 23 A notion which of all others will bring us to a pious awe of him, as of one which will not fuffer any one fin to be carried along under the disguise of Religion, or on confidence of his favour, but (against all provokers) shall come from his Throne (though it be of mercy) in Heaven, to judge us here: one that is not to be moved with passions, with bribes, with flatteries, to punish or reward according to any other method or rule, but only that of [Every man according to bis works.]

S. Et 111. S. Will you now proceed to those other Articles, and

Of the Ho- first, that of the Holy Gholt?

C The word Ghoft fignifies Spirit; which being by way of Excellence a title of God's, (God is a spirit) and so here attributed to him, and denoting the Third Person in the Trinity, (which is also the Fountain and Spring of all Spiritual life in us) is here called Holy: not so principally, because he is Holy in himself, i.e. pure without all mixture or composition, either of sin or corruption, or pollution, or hypocrisic, or partiality,

(and all this in a most eminent degree, nothing in the world being thus befide,) but more punctually, because he is the Author of all Holiness and purity in us; that little weak degree of Sanctity that the most regenerate among us do attain to, being a Ray and Effusion of that Sanctifying Spirit, which worketh in usby his preventing, fanctifying and affifting grace, both to will and to do, of His way of bis good pleasure. This the Holy Ghoft doth by two ways fanctifying. of dispensation, t. Outward, 2. Inward. The out ward ward way was his visible descending upon the Apostles, and fitting them with Graces, and instating them with powers to plant and preserve and govern the Church of Christ over the world.

S. What were those Powers?

C. 1. To Preach and Baptize those that received their inflated on the Apo. Doctrine, and so to plant a Christian Church. 2. To fles. confirm those whom they had baptized, and to administer the Sacrament of Christs Body and Bloud, and so to preserve or stablish those whom they had planted. 3. To exercise the Power of the Keys in Censures, punishing the pertinacious, calling them out of the Church, that they may be ashamed, and so think fit to reform their wicked lives, and upon approbation of their Repentance and Reformation, absolving, and receiving them into the Church again: and all this to govern those whom they had planted and confirmed in the Faith. And 4. to ordain others, and commit the same power to those which the Holy Ghoft had fettled in themselves, and so to provide a Ministery of his holy celestial Calling, (sent be Christ, ashe was by his Father, Tahu 20. 21.) to con tique by Succession from one to the other, to the end of the world. All which donations and instatings were the acts of the holy Ghofts descent, (beside the extraordi nary gifts of Tongues and Miracles, &c. needful for those first times, to preach to all Nations intelligibly, and to gain Belief to their Preaching, but not fo necessary after:) and in respect of these he is thyled the Paracles which is a word of a larger figuificancy than any one English word can express, and therefore is thought fit not to be translated, but retained in other Languages.

The powers

פולוב בשום

Syriack and Latin, and will be best rendred by these three leverals, (according to the notation of that word in Greek.) helt, Advocate, Secondly, Comforter, yea, and thirdly, Exharter too

His Office of Advocate to Chrift.

S What do you mean by the Holy Ghoft being an ad-

vocate?

C. Two things he came to be an Advocate both of Christ, and of us: Of Christ, in pleading his cause against the incredulous world, which is fet down John 16.8. and exprest by a three-fold Conviction (it being the Advocates part to 4 convince and confute, shame and filence the advertary, Tit 1 9.) 1 of Sin, 2. of Righten of Judgment.

The three Convictions

Zikinger.

S. What is the meaning of those three Convictions >

לחטאם 6 was a

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C sel die Curn:.

Of thele Schindl. Pentagl. p. 1 ... C

C. Among the lews there were three forts of Caufes or Actions: First, In berininal matters, which here word for word is rendred [coffin.] Secondly, for the defending and vindicating of the Jult and Innocent, called in dHebrew by a phrase which is again literally rendred [of e Bigbreou fref.] Thirdly, for the condenning of the wicked, which is as literally that, which שפשול we there read [of fjudgment.] Now these three Actions the Holy Ghott was to manage on Christs behalf, as an two lattvid. Advocate for a Client, against the incredulous gainsaying world First, he should convince the world of that great crime committed in not believing, but rejecting of Christ, and that by legal evidence of that law, Deut. 18.22. (which was on purpose to discriminate the true Messias from all falle pretenders, Verf. 18.) where it is refolved, That if the Prophecies of a Prophet come not to pais, then he is a falle Prophet, but if they do, he is a true one. And therefore the very coming of the Spirit, after the Ascension of Christ, being the thing prophesied by Cariff in this place, (and so his prophecy fulfilled) shall be a legal proof of this crime of theirs, in not receiving Cariff thus tellified and demonstrated to be a true Prophet; which fure was the reason why it was not as Christiaith fo danger ous or irremissible to oppose Christ at his presence on the Earth, as it would be to Laire Te or oppose the Holy Ghoft, Massb.12 31. Secondit,

condly, he should convince the world that Christ was a most righteous person, and most unjustly crucified (and so vindicate and defend his innocent Client) by his affumption to Heaven, and participation of his Fathers glory, (which affumption of his is exprest by that phrase [* you fee me no more] both here and elsewhere, because ' in the at his Ascention it is faid, A cloud received him out of their fight, Acts 1.9) which was a certain argument of his Righteousness, or innocence. Under which also may be contained that imputed rightcoulnels of his to us by way of fatisfaction, together with those imperfect beginnings of Sanctification wrought in our hearts by the Power of his Refurrection, and a most proper effect of his Ascension, Intercession, and exercise of his Kingly power in Heaven. Thirdly, he should use a third argument to convince the world, to wit, that taken from the judging, condemning, fentencing, and executing his adversary, even the Prince of this world, the Devil, who being the first contriver of Christs death, is now repayed in his kind by way of retaliation, in a manner deftroyed and flain, turned out of his Kingdom, (which is a kind of civil death to him, and so called by the * voice in Plutarch) by the filencing of his Oracles, turning out a land of Idolatry and Heathenish vices, which before without flut. ... control had reigned in the world. To which it was also consequent, that all Satans instruments should pay very dear for their infidel rebellious actions, in like manner as Satan himfelf was used for his riotous behaviour against our Christ.

S. You have showed me bow he was Christs advocate.

you faid alfo that be war ours : bow is be fo

C. In fetling a Ministery to pray and intercede for it their feveral Congregations, (and enabling them in the very Apostles time to form a Liturgy (of which several pallages remain unto us at this day) to continue in the (hurch to that end) and thereby belping our infamilie . and teaching in to pray as we ought.

S. How is be a Comforter?

C In divulging that excellent comfortable news of the Gospel, the Promises of pardon and Grace to then that want comfort.

I' willed us

Exhouser.

S. How is he an Exhorter ?

C. In the doctrine of Repentance and of flying from the wrath to come, and walking worthy of that great calling. And in the Exercise of all these Titles and Offices (as by a first external means) the Holy Ghost is said to work all manner of Sanctity in our hearts. Besides this there is an inward means, the secret preventions, excitations, over-shadowings, and assistances of that Spirit, all absolutely necessary to beget and continue Holiness in the heart; and all these attending those outward Administrations (just now mentioned) and constantly going along with them (as breath goes along with words) and hallowing them to the worthy receiver, the obedient Disciple.

Relief in the Holy Choft.

S. What is it now to believe in this Holy Ghoft?

C. 1. To acknowledge the truth of all this, That it is (as from the Word of God it might more particularly appear) as here hath been explained. 2. To accommodate our practice accordingly, to conform it to this faith As first, to submit to those Spiritual Pastors, &c. whom the Holy Ghoft hath fet over us, and for them again to be careful of that flock of which the Holy Ghott hath made them Overseers. Secondly, not to intrude upon or usurp that holy calling without a lawful vocation, and fuch as may justifie it felf to be from Heaven. Thirdly, to obey all those several powers, to come in to the Preaching of the word, to fit my felf for the Sacrament or Initiation, and bring others to it; fo again, for confirmation, and the Sacrament of Christs Body, to examine and thrive our felves, and so eat of that Bread. &c to fear the Cenfures, and (if we are under them liv confession, contrition, works of mercy, and all kind of reformation to labour for absolution. And in all these, fourthly, humbly to invoke Gods special grace, that it may go along with these outward Ordinances, and to watch and observe, and receive it in the ute of them, and lay it up in an honeit heart, and bring forthfruit with patience, and neither to refift, repel, nor grieve nor quench that boly fpirit of God, whereby we are feeled (it we do not betray our felves) unto the day of re-S. Was ... nr 1: 1: 11

S. What is the meaning of the Holy Catholick Sect. IV. Church ?

Of the Holy

C. The word Catholick fignifies Universal, dispersed Catholick or extended all the world over; in opposition to the Church. former ftate of the Jewish Church, which was an in- Catholick. closure divided from all the world beside, in time of the Law; whereas now the Gospel is preached to all the world, and (by those powers of the Holy Ghost forementioned) a Church with all those ministrations in it is conftituted over all the world. This Church is a fociety of Believers, ruled and continued according to those Ordinances, with the use of the Sacraments, Preaching of the Word, Censures, &c. under Bishops or Pastors, succeeding those on whom the Holy Ghost came down, and (by receiving Ordination of those that had that power before them, i.e. of the Bishops of the Church, the continued Succeffors of the Apostles) lawfully called to those offices. And in respect, first, of these holy pow- wolf. ers and offices; and fecondly, of the Holy Ghoft, the Author and Founder of them; thirdly, of the fanctity of life that ought to be in these, and all Christian Profesfors; and fourthly, of the end, the begetting and encrease of holiness, to which the very constituting of a Church was defigned; in these four respects, I say, it is that this Catholick Chuch is called boly.

S. What is it to believe the Holy Catholick Church? Believing

c. To acknowledge that all the world over, by the the Holy Ministery of the Apostles such a Church was gathered, Church, and by the Holy Ghost endued with those foresaid powers, (and so shall in some measure continue unto the end of the world, the gates of Hell, i.e. the most fatal dangers, destruction, and death it felf, being not able to prevail against it) within which whosoever lives and dies (a faithful obedient son of it) shall be eternally rewarded by the great Husband of his Church, our Saviour in Haven.

S West is the practical part of this belief?

C The living peaceably, charitably, faithfully and The Practic obediently within this fold of the univerfal Church, cal part of yielding all reverence to the decrees and doctrines of it,

and in every particular or national Church obeying them that have the rule over us, labouring to preferve both unity. of faith and charity with all our fellow-brethren, both in that and all other particular Churches; and not breaking into factions, parties, divisions, subdivisions, but labouring our utmost to approve our felves holy members of that Holy Catholick Church, by unity, charity, brotherly love, enfuing and contending for peace, and all other branches of Christian purity.

S. Now follows the Communion of Saints; what do

Kanarasi & you mean by that ?

C. I conceive that the word rendred Communion, doth most properly and usually fignific Communication, (in that fence as to a communicate fignifies to b give, to impart or diffribute to others, to make others partakers of any spiritual or corporal gift,) beneficence and liberality: and that either to the bodily indigencies of the poor Saints, as many times in the c New Teltament the word fignifies; or elfe by any other way of charity and mercy, which you know is then greatest when it is express to mens souls, by advice, counsel, reprehension, spiritual conference betwixt man and man, and in any יא זוין זיין יוג די kind of effusion of grace from God to us. Thus in Saint Pouls folemn form of benediction, after the mention of the grace of our Lord Jefin Christ, (i.e. his bounty and goodness) and the love of God, (s. e. the same again in another word) is added, d the Communication of the Huly Ghoft, (i.e. the liberal diffribution of all those gifts which flow from him, the Conduit of all grace) be with you all etermon ..

- tree : xenterier, liberal diffribution, 3 Cor.9 13. venteria incina di liberat hity toward the Golpel, i e toward the Ministers & propagation of it, Phil. 1.5. i mister, Philem. 6 liberality to the poor Saints, proceeding from hisfaith express, y, by love & faith to the Lord Jestis, and toward all Saints; faith to the Lord Jefus, & love or charity toward all Saints by which their bowels were returned ve lope med the neutrannel, 1 Tim. 6. 18. d soon is more at a give.

> S. But how do you apply this notion of the word to the matter in band, I mean to the interpreting of this Article of the Creed ?

C. Thus, that it shall contain in it two things especially.

Ofthe Com. munion of Saints. 2 Kepateri. b rice come!

dids i i Luc 1 an . h ... P.774 ******** ectentia, 1 eb. 1 3 16

CO 2110 THE TY . Fom. 15.26. Tomake a contributi. on or ga thering for the poor;

7 1200 11.6 f 110 to Cha. rity and lib. rality of admini. ftring to-

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Sames. 2 Cor 8 . 4.

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ally, according to the two kinds of liberality mentioned, corporal and spiritual. For the first, we find in ma- Liberality. ny passages of the All, that at the first preaching of the Apostles, many came in and believed, and they that did to fold their goods and possessions, and distributed them to all, as every one had need, Als 2.45 and had all things common, verf. 44. and * exercised liberality (or * sien igns charity) toward all the people, verf. 47. And this is cal- ne. but fignifies Communication, verf. 43. And then the most literal importance of the phrase, [* Communication of * zeronia ? Saints, or of the Saints] will be this matter of fact, fet ijim. down in that Apostolical story, viz the general praclice of all believers in the first age of Christianity, to live together in that most liberal, charitable manner, every man communicating what he had to the otherswants, and to that purpole, bringing the price of their effates, and Lying it at the Apostles feet, and making them the thewards of their liberality. This was so eminent an act of Christian charity, so lively a character of Primitive 'This inter-Saints, so immediately and remarkably consequent to pretation I the Preaching of the Gospel to the Gentiles, that it may have been well deserve to be put into our * Creed, next after the accepted by Asticle of the Holy Ghoft, and as a branch of that the learned of the Huly Catholick Church, meaning that of the us on 2 Cor. Apoliles age; and accordingly the Nicene Creed joyn- 8.15. Where eth them both in one, the Holy Catholick and Aposto- speaking of (burch : and then you will presently know what it mens libeis to believe this Article, viz. to affent to that relation rality, Qual of Scripture, and from those examples to learn that most turpauperi-excellent Christian grace of charity and liberality to all ores, hesaith the fellow-members of our Christ, and at least to retain spectar & some considerable degree of it in the actions of our su in symbolo ture lives, remembring that it is the part of the faith of profitemur.

huc ea qui

communio, The communion of Saints in the Creed belongs to this matter only wonder, why having fall upon this notion, he did not in those Notes apply it to Acts 2.42. (where the very word a motia in this fence is observable :) and am by that and some other were in those trations of his on the Acts and Epiftles, inclined to conjecture, That that Volume had not received his laft care and furvey before his death,

Christ to loosen the misers hand, to enlarge his heart, to melt him into that soft temper, and incline him to make others partakers of that plenty which he hath received from God, to practise that bounty toward all, which we see so hugely exemplified by Christ to mankind.

Spiritual expressions of love.

S. What elfe is contained in this Article? C. I told you there was another kind of charity and communicativeness, the spiritual expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians. And this is of many forts, but may briefly be contained in this, The performing all Christian offices of love one to another: first, praying with and for one another, (and he that separates himself from other Christians, and hath not charity enough to pray with them, or that is fo proud or malicious, that he will not pray for all men, especially all Christians, when Christ did pray for his very crucifiers, is far enough from this charity;) fecondly, praising God with and for one another, a duty continued mutually betwixt us and the very glorified Saints in Heaven, fo far as is most commodious to the condition of each, the Saints in reft and joy daily praying for their younger brethren, the Church and the Saints in the Campon Earth praising God for those revelations of his grace and glory to their elder brethren in Heaven. very believing this as a duty that Christianity hath made us to be so much concerned in, will have a full influence

of Remiffi-

on our practice, I need not infilt to thew you how.

S. What is the meaning of the Article [Remission of fins?] The words I understand, and conceive them to signific Gods pardon of all trespasses committed against him, the same which you interpreted to me in the Lords prayer; but what is to be my meaning when I say, I believe it? Is every man bound to believe that his sins are par doned?

What belief of it is reC. That the fins of any particular man are actually pardoned to him is not the meaning of this Article, there being no revelation of God's in Scripture, (which alone can be the Object of Faith) concerning the state of any particular person, any further than, from the general Promises of pardon to all true penutents, he shall (upon examination

mination of himself, and finding that he is of that number) beable to pronounce unto himself; or than another. a Minister especially, whose office it is, having a clear view of his Conscience, can pronounce unto him : neither of which being infallible in their pronouncings, it cannot yet be matter of Faith to him. That which is the Article of Faith here, is, That by the death and fufferings of Christ there is pardon and remission to be had for finners, (which all the legal performances could not help any man to those being only a remembrance, or " com- " iringet memoration of fins, Heb. 10. 3. no means of power or angenta. efficacy to work remission) that the having forfeited our perfect unfinning innocence in Paradife shall not (on condition we return to God fincerely) be able to exclude us from Gods favour and grace here, nor from Heaven hereafter. This Article is so near of kin to the doctrine of the second Covenant, set down in the first part of our conference, that I shall need only to refer you to that place, and not to enlarge any farther on it.

S. Bus what is the practical belief of this Article?

C. 1. To fet my felf fincerely to the performance of cal belief of that condition, on which the remission of fins in the it. Gospel is promised and purchased for us. 2. To continue in full affurance of hope toward God, that if we perform our part, God in Christ will never fail in his. 3. To pray to God in Chrift daily for this mercy. 4. To continue in the most melting state of Humility and Meekness, as remembring that all our good that we do, or can attain to in this life or another, (Sanctification, or Glorification) is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the purchase of Christ, who alone hath delivered us from the punishment of our fins, both as that is deprivation of the vision of God hereafter, and of his grace here; all the strength that any Christian hath to resist any sia, being a confequent of this remission of sins i.e. of God's being reconciled unto us in Chrift, not imputing our trespasses.

The practi-

S. I Shall now invite you on to the next Article. The Of the Re-Refurrection of the body : What is the thing prof ft to be of the Body telieved in that Article?

C. The certainly future reflauration or rifing again of this very same flesh of ours out of the grave, which by the curie of God inflicted on fin doth go down thither. The punishment on all mankind upon Adams fall. was [Duft thou art, and to duft thou [halt return] mortality, or a decree for all men once to die. This being an heavy punishment indeed, if it had not been allayed or removed by Christ, is now by him extreamly softned, that though it do still constantly befall the Universality of men, (Death paffing on all, in that all have famed) yet all the bitter noxious part of death shall be taken away, as far as concerns the faithful fervants of Christ, the sting of death being by him plucked out, and fo the Grave turned into a Dormitory or retiring-room, a place where the bodies reft in a found fleep, till they be awakened unto blifs.

S. But bow will it be possible for dead bodies (mouldred to ashes, and then blown over the face of the earth, or devoured by wild heasts, and those again devoured by worms, or by other men) to rise again, or return to their for-

mer effate?

the possible

C That power that raised Jesus from the dead, will also quicken our dead bodies, the last trump will call all men out of the dust, and God, that made all out of nothing, can surely restore our bodies again to us, however transmuted: and that he will do so, you have both the plain assimations of the Scripture, (Christ is the surstantial fruits of them that sleep, and then all the heap must one day follow, the head being risen, the body cannot remain long behind; and at large you have it afferted, I Cor. 15.) and the judgment of reason it self though not telling us how, yet making it reasonable to believe that it will be so, because otherwise our bodies, which are both the instruments and copartners of all sin and all righteous actions and sufferings, will be lest unpunished and unrewarded.

The practical belief of

S. What is the practical belief of this Article?

C. The keeping our bodies in a rifing condition; neither by uncleanness, nor drunkenness, nor worldly-mindedness, nor floth, nailing our felies to the earth, or

mire, or dung-hill; but in Purity, and Sobriety, and Heavenly mindedness, and industry, fitting our bodies for that heavenly, divine condition, to which after the Grave we expect to be advanced. Secondly, the praying to God for this perfection of blifs, not only to our selves, but also to those who in soul are already entred into God's rest, that their bodies being joyned to their fouls, they may continually dwell together (like Bretbren in unity) that good and joyful life.

S. But what kind of budies shall those be after they be

rasfed ?

C. Spiritual bodies (1 Cor 15.44) First, in respect of of the bothe qualities, spiritualized into a high Agility, Rarity, Clarity, and fuch as will render them most commodious habitations for the foul, made partaker of that divine vision. Secondly, in respect of the principle of life and motion, which in natural bodies is some natural principle; but in these is the Spirit of God, which shall fulfain them without eating or drinking,&c.

S. What is the practical belief of this?

C. 1. Endeavouring toward these Excellencies here, mortifying and fubduing the carnal principle, and making it as tame and tractable as may be, and altogether complying with the Spirit. Secondly, raising up our fouls, i.e. labouring that they be, and continue in a regenerate state, and not burying them in that worst kind of grave the carnal affections and lufts, which is the most dangerous death imaginable.

S. You are now come to the last Article, The life ever-

lasting; What will you afford me to that Subject?

C. Only this, that the life which we lead here is a fi- Of the Lite nite, short, feeble life, for some seventy years, if neither everlatting. enemy, nor disease, nor distemper cast down this brittle building sooner; but the life that follows that resurrection of the Body is an infinite, everlasting, endless state, in endless joys to every true penitent believer, but in endless wo to every contumacious provoker.

S. What is the practical belief of this?

The practi-C. To weigh and ponder these two so diffant flates cal belief of together, and never to think fit to forfeit that eternal it.

The quality

The practical belief of

blifs, and incur that eternal wo, for any transitory joy, or honour, or gain, or ease, or relief from the Cross, (the companion of the godlyin this life) for those few minutes that are allowed us here. Secondly, to use and improve that moment here so as it may be a foundation of

eternity.

The endless punishment of honers,

S. Before you leave the Article of Everlasting life, (which I fee belongs to an eternity of blis on one fide, and of wores on the other) I befeech you fatisfie me in one difficulty, which is ready to hake my faith, and it is this, How it can agree with God's justice and goodnes, with any kind of equity in bim, that the fins and pleasures of a few years of ours, that brings us in fo pour a present income of delights and joys should be past for fo dear, with endles woes; there being no proportion indeed betweet this fo finite and that infinite. Some answers I have beard given to this doubt, as firft, That our fins are against an infinite Deity; and secondly, that if we should live infinitely, we would fin infinitely. But metbinks thefe are but niceties, which fatufie not at all : Ibelieve I could by ordinary reason, and the grounds which you have given me, show you bow.

The true ground of

C. You shall not need, for I shall render you another account of your scruple; and first stell you that the right understanding of it will prove a piece of Divinity, which as it is a foundation of all good practice, so may chance to fland you in flead for all your future consultations concerning your foul.

S. What then is the ground of this judgment of God?

Time choice God, to live or peridi.

C. The choice and option that God hath given all men in his word, either to return and live, or to go on and perish everlastingly: The two kinds of Retributions, two Eternities, which are put into our hands by God, (by way of Covenant) to have our parts in one of them, which foever we shall chuse; the compact being so made between God and us, that they which are offered one, if they will not accept of those terms on which that is offered, do for that despising, by the tenure of the same Covenant, fall into the other. Indignation and anger and wrath to them that work evil, that

go on unreformed in any fuch course; but to them who by patient continuance in well-doing feck for glory, eternal life, Rom. 2 7. Had there been nothing but happiness created, and all men decreed to that blissful thate. Heaven had been our fate, but not our Crown, our defliny, but not our reward; and a rational man would perhaps have been a disputing, why man should be so eternally happy, why fuch a short weak practice of Piety should be so hugely and so everlastingly rewarded: And so on the other side, if Hell had opened her mouth wide, and enclosed all, had al men absolutely been decreed to those fatal chains, a rational man would have been ready to tell you, that this * were to make men . was . innocent, but lay blame enough on God : and fo there a pating had been little of Reason on either fide But God that 3 mic ou hath made us rational men, hath provided rational re- Saluft, sei wards for us,a rational Tribunal and Judicature,a ratio: 300. nal blifs and wo; not only every man repaid according to his works, (adjudged to Hell by a righteous Judge, and to Heaven by a righteous Judge also) but even allowed fatisfaction to all his Scruples; if he come not to blifs, he shall fee it is his own wretchless contempt which hath kept him from it. Bebold, (faith he by Mofes) I fet before you life and death, bleffing and curfing; eternity of joys in the hand of an easie obedience, 2 * gracious bleffed soke, (which he that takes upon 'x mit him chearfully shall find reft to bie foul, live the most 2" admirable joyous life of felicities here, and pass from a Paradife to a Throne) and eternity of miferies to him that will fall in love with them, and to no man elfe. For God made not death, at least made it not for man, (Paradife was created for him) the everlasting fire was prepared for the Devil and bu Angels : but ungodly men with their words and works called it to them, Wild. 1.16. committed a kind of riot upon Hell, invaded Lucifer's peculiar, and, if you mark, ftrive more vehemently for their portion in that Lake of Brimstone, endure more temporal hardthip in their paffage thither, than any Martyr in his fiery chariot of ascent toward Heaven. And then, I hope, you would, if you were an Atheist, conwild 1.16

fels. That he that takes such pains for it, is worthy to take his portion with it, to have that pay which he hath

merited fo dearly.

S. I acknowledge my scruple satisfied, and my self obliged (if it to lut for the bonour and awe I owe to my own soul, if but to sax: my reputation in the world, that I be not such an abject stupid soul) to retract my choice, to call back the hopfages I have given to Satan, those pledges of my foul, (whatever faculty hath at any time been sent out to him, in design or hope to bring me in some slight sout to him, in design or bope to bring me in some slight sout to him.

C. The Lord confirm and prosper you in that resolu-

fame thoughts.

S. But may there not be place for some farther doubt and question in this matter? especially this which I shall now propound to you: How can it be truly said, That the eternity of the sinners punishment is founded on the choice and option given him by God, when man in his nature, as now be is, hath not liberty of choice, at least, no indifferency to good and evil, but an invincible proneness and inclination to evil?

of Free

C You have proposed a Question of some intricacy and difficulty, yet thall I give you account of it, so far as may feem of use to you: and I shall do it by laying this I bundation, That the nature of man, created after the Image of God, I mean, his Reasonable nature, hath such an agreement and liking to all that is fubitantially and really good, (such are all the Commands of the Natural and Christian Law) that it still canvaseth on that side. and folicites the will to embrace the good, and prefer it before the pleasurable evil; and generally thus it doth, but when some diffemper or affease is upon it : Only the will, which being a free, is not always a regular and obedient, faculty, that doth not always hearken to the advice and inclinations of the Reasonable nature, but (the truth is) doth very often very contrary to Reason, and to doth most frequently chuse ill; vet doth it not con-I antly to, but semetimes it hears Reason, and chuses good

good. And indeed, this very disobeving of Reason, the not hearing the dictates of the understanding, is an evidence concerning the will of man, that it is no natural or neceffary, but a spontaneous, arbitrary, free agent. And it were happy, if Experience did not give us this proof

S. But have you not let fall a paffage, which being taken up, will keep this arguing of yours from concluding to your advantage? For when you find, That discased nature doth chuse that which is ill, is not that alfo appliable to the will; which fince the fall of man is difeased, and fo may defire ill, and necessarily defire it, (and te no more blameable for doing fo, than the fick man for having a fickly distempered palate and appetite) though nature, i. e. healthy

nature, always defires good?

C. The advantage you have laid hold on against my arguing was purposely let fall that you might lay hold on it; and therefore I shall readily acknowledge the will of man fince the fall to be, as you fay, difeafed, and, as an effect of that disease, so strongly inclined to ill, that, unless it be by the Spirit of God drawn and converted to good, it is not imaginable that it will chuse it. To this purpose therefore it is that Christ, who came to cure the difeased, sent also the Spirit to perfect their cures: and then there is as little doubt, but that the will being by the grace of God recovered to fome tolerable health, it may (being thus fet at liberty) by the ffrength of that grace, chuse that good which the Spirit inclines it to, and to which eternal reward is promifed by God on purpose to take part with the understanding, and with the vertuous object in the canvale against the senfitive, and to fit and qualific the good to be chosen by the will before the evil.

S. It is reasonable which you fay; but doth not there arise from bence another difficulty? For if there be an eternal reward proposed by God to the vertuous liver; will not this, to him that doth believe it, become fo prevalent a weight, that it muft necestarily fink it down that way; and fo, first, deprive the will of its liberty to the contrary exil (and that is as contrary to the judgment to come)

and secondly, make the vertuous liver sincapable of reward, who, it appears, doth all for the love of that reward, and not

for the love of zeriue ?

C Your Objection confitts of two parts; one preffes against the liberty of the will to do evil, the other against the sewardableness of the good which is chosen upon intuition of the reward. The first will be eafily answered by experience: for how oft doth he that verily believeth the unchangeable truth of all the promises of the Gospel, and so that eternal reward to vertuous living, permit himself nevertheless to be seduced by worldly or carnal temptations to vicious actions, and so demonstrate that the most precious reward of eternal bliss doth not so violently weigh down the scale for vertue, but that vice may still possibly carry against it? As for the other difficulty, though it be greater, and withal less necessary to the clearing of the point now in hand; yet because it will not be unprofitable to be confidered apart, I will give you my thoughts of it, thus; To add some strength and vigour to the love of vertue, which is not always fo firong in man as to incline him to undertake all the difficulties that that course of conflant vertue is hable to, God thought fit to propose an eternal reward to him that should persevere in well-doing, counting it necessary to do so, because fometimes life it felt mult be loft in the purfuit. And doing thus, it was a work of his wildom (for the preventing the force of your prefent objection, and to accommodate his reconomy to the nature of man, as a rational agent) to take care fo to dispose this matter, that as he offered a high reward to excite us to the love of vertue, so the desirableness of this reward might be so qualified as not to extinguish the love of vertue, and so make it unrewardable. And the way to do this, was, First, to propose such a reward as might be most defireable to vertuous minds, viz a flate either diffinctly defined to be a flate of continually beholding God, of purity, and obeying him for ever, without any temptation to the contrary, fo that the defiring that reward pre-requires or includes the love of vertue, (whereas if a carnal paradite

The use of Gods proposing rest ward to

radife had been it, vertue might have been purfued for ends most contrary to vertue, and so have been followed unwillingly, followed, but not loved:) or else a fatisfaction to the mind of man, happiness in general, without defining the manner how, or wherein it particularly confilts, fave only, that it is the fatisfaction of the moth excellent part of us, the filling of all our rational thirlts, the gratifying of the man, and not of the beatt in us. which kind of reward, as it will be foolifhness to the carnal man, (never valued by those that are immersed in the world or flesh, nor indeed by any that are not raifed to some gust of vertue) so when it attracts such as those to begin the Christian course, and set out in the ways of vertue (as we know fear of torments, and even worldly inconveniencies, fometimes do) and perhaps renders them for that prefent (that state of beginners) acceptable, or not unacceptable, to God, supposing that when they come to know vertue, they will love and follow it for it felf, yet it never thands them in flead for God's final acceptance, unless they are by him discerned to be so qualified and inclined, as that they will love and pursue vertue it self when they come to tathe of it, and proceed to practife it voluntarily and chearfully, (and not only mercenarily) when opportunities are offered for it. Secondly, (as another allay to the defireableness of it) this reward was to be proposed at a distance, and not here to be enjoyed, but hereafter, and the matter of it not evidently to be known (as that twice two make four) but only proposed to and received by faith, that so the greatness and valuableness of it being certain to attract, (and nothing being to be taken offfrom that ; because, first, being infinite, infinite must be taken from it to make it finite; and fecondly, being rendred finite, it would then be unsufficient to satisfie the mind of man, which defires to be always happy, and had not that defire put in it in vain, and would lose the sense of present happiness if it should apprehend it would ever cease to be happy,) the want of perfect evedence and place of doubting might take off from that infinite greatness, and so from the force of the argument. A 2 3

to purfue it, and leave it so equally ballanced with arguments on both fides, that none but a vertuous person that apprehends pleature in pretent vertue, and hath his love of vertue for it felf, to affift the arguments on that fide, would ever part with all carnal pleasures and profits (and life it felt) in pursuit of it : and accordingly this is observable in the world, that as we easily believe that which we wish, and more hardly that which we have less mind to; so the lover of vertue doth easily come to believe that eternal promife of a spiritual holy life, whereas they that are lovers of pleasures, Je. do either not believe, or not confider it. Thirdly, this reward was to be proposed so immently great, that no bod, that thought God wife, could think he would bestow at on any thing that were not extremely good; and fo none but he that loved vertue, & consequently thought that that was the greatest good, should be able to be lieve that God would thus reward them. And fo by this way of inhaird, wite occonomy, thefetwo great provifrom were made, het, that humane weakness and imbe illity thould receive fome relief; and fecondly, that vertuous performances thould be capable of reward, and the contrary of punishment. It this futhee not to an-Iwer that difficulty, I have then this farther to add to it; 1. That God, that hath thought fit to chuse promises as an infirument to attract to vertuous living, will accept and reward him that by the use of that means is brought to that end; and therefore that there is no fear that the defining or loving of the promifes which God hath pro possations to be defired, and is souseful to add alacrity to the purfult of dry vertue, which ofe brings fufferings along with it, and again to extend the love of vertue to every command of Gods, which other lovers of vertue might policy confine to fonie few vertues, chanti liberality Ce. which have most taste in them, will ever gob the love and practice of vertue to which it is premed, as a means to advance and cherith it, of that reward was h would belong to it, if it were not by this in anstrustaproved and 2 That however, he that loves a the for it own fike, and would do fo though there.

there were never an Heaven hereafter, hath nothing to be objected against him, and yet must be a knowledged to do what he doth for the fake of the prefent pleasure in vertue, satisfaction of conscience, Ce. the preferring of which before more vigorous fentitive pleafures is the vertue in him rewardable, and not the nopleasantness of it. And consequently, there will be no more reason to prejudge the love of vertue in him that loves it for Heavens fake. The greatness of God's rewards hereafter, as the graciousness of Christs yoke here, being both arguments of God's infinite mercy to us in rewarding that vertue to which we have from him fuch affiftan es and invitations, and which is in it felf to eligible for it felf; but no way objections against his judging men according to works; wherein it is acknowledged there is infinite mercy to the vertuous, and perfect juflice, and nothing of extreme feverity, to any. Or lattly, if (to acknowledge the utmost imaginable) the lo ving vertue for the reward be lets excellent, and lets rewardable, than loving it for it felf, yet being thill good and rewardable in a lower degree, it was thil he for God to propose these promises to men, because by that means many are and will be attracted and brought in love with vertue, which would not otherwise have been attracted; and to that infinite number of Christians to attracted will recompense that defect of perfection which arises from the hope of the reward. And this withall tends much to the glory of God (which may justly be defigned the end of all) which is most illustrated by this means, That men acknowledge to owe to him the all that ever they receive.

S I have yet one question more, occasioned by what you the merbave said, and it is this, Why, if the promises of that eternal dence of he reward he so made as to be unevident to men, and to leave promises. them place of doubting, it should be so great a crime in wicked men not to believe those Promises, or not to embrace to tue, which their nature gives them so weak a define to, that they want the assignance of that belief to invite them to the pursuit of it.

C. To this I answer, That though there is, I ac now-

ledge, in this matter some place of doubting, as in all things that are not demonstrative there is; yet I must farther tell you what doubting I mean, only an unjust, irrational doubting, and fuch as no prudent man would be moved with, or think sufficient to keep him from purfuing any thing that he would otherwise pursue. For when probable arguments are highly probable, and have no other reason to incline any to doubt of them, but only that it is possible it may be otherwise; this is the next degree to necessary, and being the highest that the matter is capable of (for there is no demonstrating in morality) any prudent man will be content to build upon it; and he that, upon no itronger grounds to the contrary, will refuse to believe, and by doing so, to purfue his own good, will be accounted extremely impru-Where it will be necessary to distinguish of the word doubting: for if by that be meant, (what truly and properly it fignifies) that which is founded in an equilibration of Arguments on both fides, then I never thought or faid that there was any place of doubting in this matter; for fure the Arguments to prove that Christian Religion is true, and, consequently, that that eternal reward that is promifed to the Lover of Vertue thall be performed, are far greater than any arguments that are or can be brought against it : but the doubting which I speak of is another weaker and more imperfect fort of doubting, which may remain in a man when the Reasons on one side are acknowledged infinitely stronger than on the other, and only do not demonstrate or give evidence, or exclude all possibility (and so doubting) of the contrary. And from hence comes the fin of Unbelief: for when wicked men, having no prevailing Reason to disbelieve, do yet without any just cause (upon this one occasion, that they have not evidence for what they are required to believe, though yet they have no reason to doubt of it) not only not believe, and practife what Belief would incite them to, but do act directly the contrary, even that that no prudent man that had but equal Reasons on both fides would ever venture to do; by this it appears, that their love to vice is very vigorous

in them, fo vigorous as to make the affent to the Arguments which are offered to invite us to a vertuous life, not to answer or bear proportion with, but to be much weaker than the Arguments: and that must needs be a great fault in any man, and an argument that he neither cares for Vertue, nor for the reward by God promised to it; for if he did, the infiniteness of the Promise and the defireableness of it would make abundant recompence for the some kind of uncertainty, i.e. inevidence of it; it being certain, that any prudent man would take any ordinary pains, incur any remote and lighter hazard, in pursuit of any thing that were infinitely defirable, and withal but colerably probable to be obtained. And for a knowing man to do that which is unworthy of fuch, and which no knowing prudent man would do, as it is an error in it felf, so is it a certain evidence that some habitual vice or prevailing temptation hath been the blinding of him; and from thence doth his guilt arife, and his punishment justly follow.

S. You have now gone over all the Articles; the Lord

grant me to live accordingly.

C. St. Augustine will give you a very considerable faying to this purpose: There be, faith he, two kinds of wicked men, wicked Believers, and wicked Unbelievers. * The wicked Infidel believes contrary to the faith of * Improbus Christ, the wicked Believer lives contrary to it. And infidelisere. it shall be more tolerable for the men of Sudom in the day of fidem, imjudgment than for fuch.

probusfide.

LIB. VI.

5.ct I. Of the . word Sacrament. S. Aving thus far inlarged your trouble, I befeech you to explain the Doctrine of the Sacraments to me, because methought at the learning of the Church-Catechism there was no part which I could so kardly conquer with my

understanding as that.

C. I conceive it very probable, because those being Inflitutions of Chrift, there is little in them wherein your own reason could affist you any farther than that could collect or conclude from Scriptures, wherein those Inflitutions are let down, first, by way of story in the Gospels, or secondly, by way of doctrinal discourse by St. Paul and other Scripture-Writers. But yet let me tell you, that there is not a more excellent breviate or fummary of that which is there scattered to be met with, than those short answers to the questions in that Catechism do afford you It you please, I will view it over with you. The firt Quation, you fee, is, [How many Sacraments bath Ch. , Church?] A Sacrament in this place figuries a holy Rite, a facred Ceremony used in the fervisort God; of which fort of Ceremontes in general the being many in the Church, (fome ordained by Chart, tome by the Apostles, fome by the following Church of feveral ages, and now accordingly used among Christians in obedience to Christ and the Apostles in what they ordained, and in imitation of the laudable. Canons of practices of the primitive or ancient Church) fome towat a gare which Christ himself when he was here on earth, did ord in & inflitute and of those particularly the question is, How many there are of this nature, of this mam thate institution of Cariff, becaute those certainly which are such will deserve more reverence from us, and more care and diligence in the use of them, than any others which any inferior autho-

rity, especially that of the after Church, hath instituted. And to this queltion the answer is very exact, that there are [only two, as generally necessary to Salvation.] Some other facred rites Christ did institute for some forts or cases of particular persons, as imposition of bands, Heb. 6. 1, &c. But of this kind, wherein all men to whom Christianity is revealed (or that expect falvation from Christ) should think themselves concerned, to which all Christians are strictly obliged, so far as not to neglect them wilfully, or to omit them when they may be had, of this kind, I fay, there be only two; First, Baptifin, i.e. a Ceremony of washing with wa- Two only ter, either by going into a Brook and being dowfed over fimply nehead and ears in it, or by being sprinkled with water on the face or principal part, as hath been used in these colder Countries in flead of the former : Secondly, the Supper of the Lord, i.e. the bleffing of Bread and Wine, and dividing it among those which are prefent, in imitation of that which Christ did after his latt Supper, and by way of commemoration of that death of his, which immediately followed that Supper, and which (as a special part of his office in working our redemption) we ought frequently to recount and commemorate by way of thankfgiving to him, and prefent it before his Father, to whose favour we have no claim but through those Sufferings.

S. Will you proceed to the second question [What meaneft thou by this word Sacrament?] which is fo plain and pertinent to that place whereinit is fet that I fhall not need your belp fave only to open and clear the answer which M given to:t.

C. The answer is, That in this place the word Sa of the sacrament is let to fignifie an outward visible fign, i.e. not crament in only a holy rite or ceremony, as before I told you, general. but that a fignificative, not empty, rite, a ceremony fit to import and denote something visibly and differmbly, and that fomething, an inward spiritual grace given unto w, i.e. some special favour and gift of God bestowed upon us, (particularly by the death of Christ) and this fign or fignificative rite ordained by Chaift himfelf, of

The Sacra ment a means of receiving grace.

A pledge to

The parts

of a Sacras

his immediate inflitution, and defigned and confecrated by him to two grand ends, First, as a means whereby we receive the same, i. c. as a means of conveyance, whereby he is pleased in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we are interpreted to perform our parts, or the condition required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace as at that time is useful for us (fuch is parden of fin, Gods reconciliation, or favourable acceptance of us, and ffrength to do what God requires:) and Secondly, as a pledge to affure us thereof, i e. a pawn, asit were, delivered us from God by the hand of the Minister, to give usground of confidence and acquiescence that those graces or favours are now so made over to us by God, that we shall not fail of our part in them, instantly in that degree as they are proper to our present state, (viz pardon of fins past, and acceptance of fincere performance, and also grace or strength so to perform) and hereafter in that other superior degree, for which we must wait till another world, (fuch are final acquittance or pardon or fin, and a pure and happy condition in anotherworld.) And all this in the same manner as when some promise is made for the future, and a pawn deposited till the promife be performed.

S The next question descends from the general consideration of the nature of a Sacramont, to a particular view of the parts of it; and first, how many such parts there be.

C. The answer you have already learnt, and will be able to tell your self, that as in the notion of a sign or picture (as it is such, i.e. as it is a mere relative thing) there are two parts, first, the resemblance, and secondly, the thing resembled, the second as it were the soul to the former, without which it is a fancy, a chimara, not an image or picture; so in these holy significative rites there is, first, the sign or outward visible part, and secondly, that which is signified by it, the grace or precious treasure that this image is set to represent, or which is to every intelligent mans understanding conveyed under that vail or semblance

S. Having

S. Having faid fo much in general of Sacraments, and of the parts of which all such are compounded, I fee the next queftion descendiregularly to the vieroing of the former affirmations, in each particular to which they belong: And beginming first with the first Sacrament, viz. Baptifm, the question is, What is the outward part in that, what the visible fign or form, i e. I concerve, what is the thing in Baptism which is Plifin.

fet to fignific fome fuch grace of God's?

among the Jews, when any Profelyte was received in among the among them, and entred or initiated into their Church, Jews. they were wont to use washings, to denote their forfaking or walking off from them all their former profane Heathen practices (nay, as the Jewish writers affirm, not only Profelytes, but natural Jews . So the Talmudifts fay of were initiated by three things, Circumcifi- Jethro, Mofes Father in on, Baptism, and Sacrificing;) fo by Christs law, pointment, whosoever should be thus received into his family, should be received proclyte by circumcision

with this ceremony of Water, therein to be and immertion. dipt (i e.according to the Primitive ancient pudii. The Itraelites did cultom, to be put under water) three times, not enter into Covenant or inflead of that, to be sprinkled with it, but by three thing with this form of words joyned to that action by the Minister [I Baptife thee in the Name of the Father, and of the Son, and of the prism, and by propination of Sacrifice, and so the Broschers in like manner. prescribed to his Disciples, must indispensa - Among Christians.

bly be used by all in the administration of

that Sacrament. And the meaning of them is double : first, on the Ministers part, that what he doth, he doth not of himself, but in the Name or Power of, or by Commission from, the bleffed Trinity; secondly, and more especially, in respect of the person baptized, 1. That he acknowledges these three, and by desiring Baptism makes profession of that acknowledgment, which is in effect the fumme of the whole Creed, which that Catechism excellently abbreviates by saying, That the chief things learnt in those Articles are, first, to telieve in God the Father, who kath made me and all the world, i. e. all the Creatures as well as men Secondly,

Sect. II.

C. Water is clearly affirmed to be that fign: that as Baptifin

See Talmud, Tract. Re-

by Circumcition and Ba-Profelytes in like manner.

in God the Son, who bath redeemed me and all mankind, i. e. tafted death for every man, bought out of that fad thraldom of fin and Satan as many as were dead in Adam, i.e every man in the world, though neither Angels nor any other Creature befide. Thirdly, in God the Holy Choft, who fandifieth me and all the elet people of God, i. e. worketh grace effectually in the heart of all those who are obedient to his call or working; for those are the elect or chosen in that place of the Gospel, where it is faid, That many are called, but few chofen; many invited by God, but few which make use of that mercy of his, few that are obedient to that Call. 2. That as he acknowledges these three, so he delivers himself up to them as to three undivided principles or authors of Faith or Christian Religion, and acknowledges no other as fuch, (as to be baptized in the name of Paul, fignifies to fay, I am of Paul, i.e. to pin my faith on him, in opposition to Cephas and all others) to receive for infallible truth whatfoever is taught by any of these, and nothing else 3. That he devotes and delivers himself up to be ruled as an obedient servant by the directions of this great Mafter, a willing Disciple of this bleffed Trinity; and so the Greek phrase [into the Name] doth import. And these three acts of the person baptized, being put together, make up his part, that by way of condition is required of him to make him capable of that grace which the Minister from God thus conveys upon and enfures unto him

S. The next question proceeds regularly to the thing signified in Baptisin under the name of the inward spiritual grace, which I conceive to denote that favour and special donative made over from God in that Sacrament; and that styled spiritual, as belonging to the Soul of man, or his immortal spirit; and inward, as that which is signified by the outward sign, in the notion wherein we say there he two parts of a Pieture, an inward and an outward: the man himself is the inward part of his pieture, or that which is invisible, the outward being the visible form upon the Table. So that I suppose my self to conceive the meaning of the Question:

But for the answer I must crave your affiftance. C. The answer is, That the inward part of Baptism, The inward fignified by, and conferred with that outward Ceremo part of ny, 18 2 death unto fin and a new birth unto right coufnef. For the full understanding of which, I must shew you these three things. First, what is meant by that death and new birth; secondly, how these are signified by Water in Baptism; thirdly, how Baptism is a means of working this in us, and a pledge of affuring us of it. The explaining of these three will be necessary to a clear understanding of this matter. For the first, a death un- A death und so fin, fignifies a getting out of the power, and from un- to fin, der the guilt and punishment, of fin. The living unto fin is being a flave of fin, i.e. Subject to it both for task and blows, like the Ifraelites to the Egyptian task-masters, being in their power to fet them a drudging in their fervice, and in their power to beat and oppress them. He that livet b unto fin, or in whom fin reigni, is a direct gally-flave to drudge under it, and over and above the misery of that, to be tormented by it also; and he that is in that case, as long as he continues so, can neither by any thrength of his own get out of that dominion of fin, as it fignifies working the works of fin, (finning continually) or as it fignifies punishment due to that flave, whose very service (i. e. his fins) binds him over to punishment. In plain terms, the natural man, or every man living, confidered without the grace of Christ in his natural effate, hath neither strength to avoid fin, nor means to escape punishment. Proportionably therefore to this, a death unto fin is the getting out of thefe gallies, a being rescued by Christ from this necessity of continuing and going on in fin. and confequently, a being delivered from those punishments which are the reward of an unreformed course of fin: both these together are ordinarily called mortification, and as they belong only to the fins of commission, they are a precious disposition to that new birth unto righteousness, (as in every mutation and new production there is a laying aside the old form, preparatory to the receiving of a new;) but as they belong to fins of omission also (the

Bapethin,

mortifying of which is the doing what is commanded) fo are they all one with that new birth.

New birth to righteouintle.

S. What then is that new birth unto Righteousnes? C. The contrary to the living to fin ; i.e. It is Christs giving me strength to walk righteously, and means to obtain God's favour, the begetting me to that double righteoulnels that the young techer Christian bungers and thirffs after, the righteoufnels of Sanctification, to Satisfie his hunger, (that bread of life to strengthen his Soul) and the righteousness of Justification, to set him right in the favour of God, (that vital refreshment that the conscience scorcht with the guilt of fin so thirsts after.) Some difficulty there is, and possibility of miflake, in that which I have now delivered, therefore you must weigh it diligently, and observe that this death and new birth is neither the refolving to forfake fin and live godly; for this is supposed before Baptism, to make the person capable of it, (as appears by the next question and answer in the Catechism:) nor, on the other fide, the actual forfaking of fin, and living a new life, (demying ungodines and worldly lusts, and Isving soberly, and justly, and godly, Tit. 2) for that is the consequent task of him that makes a right use of the grace of Baptism for his whole life after, and both these an act of the man, wrought the one by the preventing, the other by the affilting grace of God But this grace of Baptismis this strength of Christ, of supernatural ability to forfake fin, and live godly, and proportionably a tender of God's. pardon and gracious acceptance, pardon of the forfaken fins, and acceptance of the imperfect (fo it be fincere) godliness. And that this is the very intention of the Catechism in these words, and not any gloss of mine, may appear by what here follows as the reason of it; Far being by nature born in fin, and the children of wrath, (i.e. born with strong inclinations and propensions, which would certainly ingage us in a course of fin, and so consequently make us worthy of wrath, as a child or son of perdition is one worthy to be destroyed) we are thereby made children of grace, i.e have in Baptism that thrength given us by Christ that will enable us to get out of that S. You fervile and dangerous state.

S You bare prevented and fatufied my scruples in this particular; I [hall now call you to the fecond thing you promised me, and defire you to shew me bow this death and birth, (or that frength to mortifie and to raise up to new life, together with God's tender of pardon and acceptance. which you have Thewed me, are the importance of that death to fin, and new birth to Righteoufnes) are fignified by the outward part in Baptifin, by the dipping or fprinkling This death, in water ,&c.

and birth fignified by

C. The Water here is let to fignifie the purifying Spi- dipping. rit of Christ, which hath that double power in it of cleanling from fin and from guilt; and the ancient manner of putting the person baptized under water, and then taking him out again, was fet to denote the two several acts of this grace, first, by way of dying, then, of rifing again: and the ancient cultom of doing this thrice, fignified (not only the Faith in the Trinity into which they were baptized, but peculiarly) the death of Christ, and his rifing the third day; which death and refurrection together are that Fountain that is opened for fin and for uncleanness, Zach. 13.1. the original of thrength to die to fin, i.e. of new birth, and of the pardon and acceptation proportioned to them.

S. I Shall now want but little of your belp for the third Eapt for the Quere, How Baptism is a means of working this in us, and means of a pledge of affuring us of it. For if Christ bave instituted this in us. that Sacrament as a means of conveying buth these double graces on m, (as I bave already learnt) then is the first part of my Quere answered, and if fo, then sure will it A Plenge be a pledge or pown to ensure us of it, to give us confidence affare us of that if we be not wanting to our selves in our part of the Covenant, either by way of preparation before, (necessary to give us a capacity of this mercy) or of making use of it afterward, it shall on Chrifts part be infallibly beflowed on us. Having faved you this trouble, I shall take confidence to baften you to the next flage, which is, to proceed to the next question, which comes in here very scasanably: What is required of persons to be baptized, to fit them for that Sacrament, and make their capable of these benefits of it?

The qualifications res quired to Baptism. Repentance The answer refers all to two heads, Repentance and Faith, and defines them excellently, [Repentance whereby they for fake sin] to shew that it is not sufficient to denominate a Penitent, that he grieve, or confess, or slightly resolve against sin; much less that he only grieve with the apprehension of punishment, or wish that he were penitent, unless he do really, and sincerely, and actually for sake sin.

S. But how can fuch for faking be required before Baptism, when the frength of for faking is before affirmed to be

given me in Baptifm >

A double fortaking in the heart, and in the actions.

C This difficulty will be salved, if you observe that there is a double for saking, one of the Heart, in a general cordial renouncing; the other of the Actions, in a particular holding out in time of temptation. The one is called God's giving us to will, the other to do: the first, I told you, was an act of God's preventing and exciting Grace; the second, of his sanctifying: And both these, when they are wrought in us by the Grace of Christ are actual for saking of sin (and so more than the slight resolution which I told you was not repentance) and yet one of them is much less so than the other, and so may be looked on, and required as preparatory to it. The forsaking of the heart is here meant in this question by repentance, and the forsaking in the actions is that to which the strength is made over in Baptism.

S You will now proceed to the second requisite, Faith, which I see there described to be that whereby they stedtally believe the promises of God made to them in that Sacrament: Have you any thing to add to that explication

there given of that grace?

C. Only this that there is first mentioned the promifes of God; secondly, the peculiarity of them; thirdly, the act of faith, what it is namely, believing; fourthly, the qualification of that act, stedfast believing. For the first, I have heretofore shewn you, that when promises are the object of faith, those promises are (as constantly the Scripture sets them down) general, but conditional promises; general, wherein all are concerned without exception; but withal conditional, requi-

Faith.

ring or prefuming some performances on our parts, without the due observance of which we have no title to the promises. As for example, in this of Baptifin, (which brings me to the second thing here proposed) the promises that are made to us in this Sacrament, (promifes of strength and of pardon) require first a predisposition in the subject, a resolution of amendment, before God thus obliges himself to give this grace of CanClification or juffification; and fecondly, the due and diligent use of this grace when it is given: without the first this grace of Baptism is not given; without the second it is forfeited again. As for the act of faith here called believing, it is that which is most proper for it, when the object is promises, as it is here (though when the object is commands of Christ, the Act must be obeying;) and by believing, we mean the relying on and depending confidently on Christ for the performance of his part, i.e. of the promise, in case and on condition of our not failing in ours: and the word fledfail added to it, argues the radication of this act of faith in an habitual acknowledgment, That Chail will never falfific his word, or fail in giving what he promifeth. This was required in the miraculous cures, to make the patient capable of the benefit of Christs power, to believe that he was thus able; and here it is required to make capable of those more soveraign benefits, the Spirit and Grace of Christ, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promifed in this Sacrament, shall be affuredly granted.

S. All this which hath been said concerfing the Qualifications required in the person to be haptized, (those heing Graces which cannot be expected of Children which have no understanding) hath raised in mathat scruple which in the next question is clearly proposed, Why then are Infants baptized, when by reason of their tender age they cannot person them? i.e. cannot repent and believe. To which I perceive the answer accommodated is not that which I have beard some men aver (that the babits of these Graces may be in Insants, or that the

faith of their Parents is accounted to them) but by making a plain acknowledgment that they do not at that time themselves perform them, it answers, that they do perform them by their sureties, &c. What is the meaning of that?

The Infants
Now by the
Sureries.

C. You will remember that I told you, that the Repentance here was an act of the heart, i.e a firm Refolution of amendment; and what is that, but a kind of vow that they will do it, (and so believe also) when being fitted by age and Abilities of understanding and instru-Aton, they shall be thus enabled and strengthned by Christ? Now this Vow or Oath the child is supposed to make at the Font, though not withits own mouth, yet by Proxies, by Sureties, who do not so much promise that he shall do so, as answer and speak in his stead, by way of Subflitution représenting the Infants voice, and taking upon them an Obligation for the Infant, (an Act of great Charity in them, to get an early interest for the child in those so precious mercies, which cannot be had without figning the indenture back again, undertaking the condition of the Covenant) which consequently the Infant is engaged in, and when he comes to understand, must resolve himself by yow and solemn outh to be bound to it, or else solemnly must disclaim all part in the benefits of it. In plain terms, every child that was ever baptized, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your fense which your Sureties undertook for you a: the Font, (which if you do, then do you take that obligation in your own name, and are perjured for ever atter, whentoever you fail in performing any part of it, whenfoever you embrace any worldly luft, any vanity of this wicked world, Cc.) or whether you will disclaim it, (as they that have been married, being children, have a choice after, whether it shall stand a ratified marriage or no) which it you do, and will not be bound to the duty, you must know you renounce withal all right or claun to the promifesof Christ, disclaim that strengththat e north was ready to have given you, and fo continue an . I retent wretch, not able to refult any the weakest temptation,

pration, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable soul within you, to fall from one wickedness to another, and not come to any degree of righteousness, of Christian vertue, or Moral civility, and withal ready to drop into Hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousness. If the conjunction of these two can be allowed to make up a formidable flate, if you can either value vertue and strength, or pardon and acceptance from Heaven, you will furely be fo well advised as to acknowledge those sureties your friends, which engaged you in such a gainful Indenture, and being now come to a fense of it, count your felt under vow, and labour not to be facrilegious as foon as you are come into the Church to perjure your felf, and rob God of a veffel bought by his bloud for his Temple, to ferre bimthere in bolines and righteousness before him all the days of your life.

S. You bave explained that Question and Answer, as they lie in the Church-Catechifm, Sufficiently, and fo in effett bave fatisfied all my defires in that matter of the Sacrament of Baptism: yet as every degree of proficiency in knowledge gives the Christian learner some farther fight of his ignorances, and whets him on to grow jet farther in lour last enknowledge; fuit is with me at this tim: largement of the Answer in the Catechism, by teaching me many things, bath put me in mind of my sgnorance of two things, wherein I must defire your help. I shall first

propose the first to you.

C. What is that ?

S. It is this : By what you have last faid, it feems to The diffeme, that the qualifications required of the perfon to be baptized are all one with the vow in Baptifm: Which qualificatibow it can be, I do not get diffinally concerve, but have one for Par this Objection against it, that the matter of the vow feems prism &che so he somewhat which must be (and is undertaken in some meafure by the Sureties that it (hall be) after performed; but the things required in the perfon to be baptized, feem to be such things as must be first in him, before be is fit to be taptized.

vow in it.

B b 3

C. Your

C. Your scruple is not very weighty, yet I will anfwerit briefly, by putting you in mind, that Baptism may be administred either to one of full age, or to an Infant. When the person is of full age (as in case he be of some years before he come to hear of Christ, and then hear and believe on him, and defire Baptism) then are these qualifications pre-required in him before he may fitly be admitted to Baptism, and yet when they are so their being in him is fitly exprest by him in the words of the vow, Repentance it felf (which is one part of the qualification) being nothing else but a change of mind, e. a resolution or vow of forsaking all the fins of the former life, and keeping God's holy will for the future; and to Faith, not only a believing or acknowledging for the present, but also a vow of believing for the future, and confessing constantly all the Articles of the Creed for ever after, especially when florms or tempelts shall come to shake that faith, or tempt to renounce that proteilion or any part of it. But when an Infant is baptized, who can neither believe nor repent himfelf, but all that he doth doth it by proxy; then it is most dear, that that which is pre-required in one of age, and must be actually in him before he be admitted to Baptism, is not thus pre-required in the Infan , but only required in the future: for the Surery doth not undertake that the child is thus qualified already, but he being the fubflitute of the child, the child by him promites that he will thus perform hereafter. And this promise that he will, is diffinetly the vow of Baptism.

S I acknowledge your Answer, and indeed had little other design in putting you to the trouble of it, but only that I might the less impertinently beg of you a little to insist on the words of the vow of Baptism (as they are used at the Font, and set down in the beginning of the Church-Catechism) which may have some difficulty in them, which is likely to remain unexplained (and so to mis that selicity which all other parts of the Catechism bive treen afforded by you) unless you comply with me in the voluntary digression, which I acknowledge to be affected.

Hed by me.

C. I must confess the vow of Baptism to be a thing Sect. III. of so great importance, and so immediately referring and of the closely tending to practice, that it were a wonder for a vow of Prattical Catechifm to be thought compleat without it : Bapisfin, And therefore although, as I told you, it differ little from the two qualifications, Repentance & Faith, pre required in the person to be baptized, (which is the reafon that I forgot, having spoken of them, to put you in mind of this) yet I will most willingly comply with you, and explain whatever feems difficult in that Vow.

S. I already fee that the Creed and the Commandments being feverally explained to me (which are the two latter branches of that vow) I can detain you no farther than whole you explain the first part of it. words, [They, i e. my Sureties, promised and vowed in my name, that I should forfake the Devil and all his works, the pomps and vanities of the wicked world, and and all his all the finful lutts of the fieth, \ What w then meant, works

first, by [The devil and all his works?]

Sect. III.

C. Certainly the principal thing here renounced is the false Gods, i.e devils, which the heathen world did worthip founiverfally before Christs time, and against which the Catechiffs (which prepared alpfor Baptilin) did first labor to fortifie their disciples, & are for that cause called in the Ancient Church (and known by the title of) Exorcifis, asthole that call out their Devils So of the feven precepts of Noah, all which every profelyte which was received or admitted to live among the Jews (and those I told you were admitted by Baptism or Washing) was bound to embrace, that is known to be the first, which is entitled " Concerning frange worthip, ie their falle idol-worthips, their ferving those which were devils and not gods, and which endeavoured nothing more than the taking them off from the true God. But then fecondly, as he that acknowledges the true God with his tongue, doth oft deny him in his life; so they that renounce these false gods or devils, that pray not to them, nor believe them to be gods, may yet acknow ledge them in their actions, i e. may be supposed (as men are oft found) to live like those Idolatrous Heathers in



the midft of Chriffianity. And therefore after this firft fense of renouncing the devil, as that signifies forfaking all Idolatrous worship, you must farther add the renouncing all commerce, or confulting with him; the former being that which Witches and Sorcerers use, the latter that which they are guilty of which repair to fuch Witches, or receive responses from them, or directions for health or thriving, or acquiring any advantages in the world, or it it be but by way of cutiofity to know (by any fuch black art) any future events, or the like, and all other things wherein the devils help is called in, through not depending totally upon God: Which, as you meet with them, you will understand by the proportion or analogy which they hold with these which I have now named to you.

S. The Lord preferre me from fuch bigh provocations of his jealoufie, in taking any fuch deteftable rivals of God into But what is meant by all the works of the detil,

tobich are there annexed?

C. Answerally to the first prime notion of forsaking the detal. (i.e the Heathen falle worthips) the works Luds effe. of the devil will primarily fignifie those abominable fins, hit of Idol-worthip, then of filthy lufts, which were commonly used in their Heathen worships, and became rites and ceremonies of them, their filthy revelling and abominable uncleannesses required and accepted by the devil or falle Gods there, as prayer, and falling, and alms, and the use of the Sacraments are by the true God among us Christians. These are truly the works of the devil, . the secrecies and mysteries of the Heathen Religion; and the renouncing of them at the time of receiving of the true God was that which was especially figuried by the circumcifing of Atraham, and all the Tow after him, and is most strictly required of us in our Biptiim, and accordingly recommended to the younger Christians, 7it 2 5, & 6 under the ftyle of fobriety and chiffing, and by the Primitive Bishop Polycarp to the Philippians, in these words, That they may be untlameable in all things, but before all, That " they take care of Chaffi , or purity. Under that head must be under-

cially.

m riel

boot

flood all forts of those foul fins which are not to be named (however used by any, without making them rites of the Idol-worship) whose contrariety to the Christian profession and doctrine, thattruth in Fefus, Ept. 4.21 (which fo firstly requires the contrary purity. and forbids the very looking on any to luft, much more the uncleannesses there mentioned, Ephel 4. 19.) and the great danger thereof to our fouls, may be judged of by this, That most of the heavy judgments in Scripture that have fallen uponNations, particularly the utter excision of the seven Nations, the fire and brimitone upon Sodom and Gomorrbs, are exprest to have fallen upon them for that one high abomination: And the greatest reproach that ever was to Christianity, was that of the filthy Gnollicks, those Hereticks in the Primitive Church, who retained and improved this piece of Heathenism, continued those works of the devil among them; and most of the feven Churches of Afia in the Revelation were deflroyed for entertaining, or not vomiting out of these. And though these solemn ways of committing these sins, making them rites of Religion, benot now to be heard of among Christians; yet if the fins themselves, or any degree of them, be still (though never to fecretly) retained among men or women, or if they be not utterly detefted and abomined, this is a contradiction to this first branch of our vow of Baptism, and that which befides the Hell fire in another world. may be expected to bring down terrible vengeance here, and may juffly be feared to be the fecret provoker (oft-times) of God's heavy wrath upon a City or Land. when it comes down without any visible, discernible special provocation.

S. I hope I shall be careful to remember my tow in this particular, now effecially that you have shewed me that it telongs fo primarily unto it. But is there nothing elfe consained under this flyle, [The works of the devil?]

C. Yes, in a secondary sence all the fins that have a special character or stamp of Satan on them, all the Luciferian prides and ambitions by prying into God's fecret pride. will, defiring to be like him in omniscience. by judging

Palie accu-

mens hearts, undertaking to be equal to him in that title of his of Searcher of bearts, and many the like: next,
our diabolical accusing, and lying, and slandering our
Brethren: next, our corrupting and tempting them, and
delighting to allure or fright them into any unlawful
act, and so usurping that title of Tempter that belongs
to him: next our maligning or envying, much more our
killing or destroying, our Brethren. All which fins (and
others, which it were too long to name) carry much of
Satans image, and several of his names about them, and
deserve to be called his works.

S. I had thought that those things which the devil tempts any one to do, had been the prime, if not only, works

of his.

Abaddon,or

· hills to

e seine at.

Saturas, or

Temptations of the Devil

C. Whenfoever it is fure that the devil tempts any man to any fin, if he yield to do it, it is fure that is very properly a work of the devil. But it is so hard to differn that, or when the devil doth thus immediately tempt any, and it is so ordinary to accuse the devil of that which comes from our own evil inclinations and customs, (the habitual corruptions of our own hearts, which are our great and daily tempters) and it is fo certain that our own hearts must have the main of the guilt, even when Satan doth tempt any, because if we refilt he shall flie from us, (and indeed our not consent ing is the evacuating of his temptations, & confequently the fin is a work of our own will which so contents, and not of the temptation, which had no power to work that confent, nay, if it had been refifted, had been matter of victory and vertue to us) therefore, I fay, for thefe and other confiderations, I did not think fit to name these in the front of the Works of the Devil, being not fure that they at all belong to that rank of fins, as here they are fet down by way of difference from the pomps of the world and defires of the fleih. Yet fhall I not on this occasion neglect to mind you how nearly you are concerned to watch the devil, that evil spirit, that he do not fecretly inspire or infuse any evil thoughts into you; and the rather, because when he doth so, he takes all care that those suggestions may feen not to come from him, (knowing

(knowing that any Christian must needs be averse from hearkning to them then) but he labours to appear an angel of light, a good spirit, the very Spirit of God, and often brings it to about, that his inward whitperings having some specious disguise of Religion or zeal for God put upon them, are taken for the voice of God's Spirit within men: and among those that pretend to Enthusiasims, and that they are taught by the Spirit those things which the Word of God (the fure inspired voice of God's Spirit) doth not teach them, (nay, which in the conceit and opinion of some of them are to be believed, though they feem contrary to that) it will be no wonder if Satan do fo prevail as to obtrude his tentations under the difguise of dictates of God's Spirit: and that may be a reason that St. Paul conjures the Galatians, that they anathematize that (though feeming) Angel from Heaven, that seaches any other Letrine for the doctrine of God, fave that which was then already received by them; intimating that feeming good Angelical, to be indeed a Diabolical accurfed, spirit that so teacheth : and S John, 1 John 4.1. advises us very friendly to try the ffivits, whether they be of God or no, fignifying (asmany false teachers acted by evil spirits, so sure) many evil spirits also, to put on the outward appearance of Godlike spirits, so that they are, or it we beware not, may be by us miltaken for the Spirit of God. And there is no way to fecure us from fuch delufions, but to fet up the Word of God as the only plain directer of all Christian actions to account nothing Christian, or dictate of Spirit, but what is taught me immediately from thence, judging my own spirit, or whatever suggestion within me, by that, and not judging, or forcing that to comply with, or bring him in tellimony to my spirit Which I mention because of the danger those men are in who are full of any prepossession, to believe that the Scripture favours or gives testimony to it. As he whose fancy hath been playing with any found, thinks every thing that he hears to be tunable to that he fancies.

S. After the mention of [The Devil and his work.] the next thing renounced in that low is expect by these words

words [The Pomps and Vanities of the wicked world.]

C The world fignifies, either, first, the company;

What is the meaning of that expression?

The wicked

The Com-

world.

or secondly, the cuftoms; or thirdly, the wealth; or fourthly power; or fithly, the glory which is in the world: and [the wicked world] is as much of thefe as hath any finfulness or contrariety to the Law of God in them, and so restrains the word [world] to the two former of these, the three latter being in themselves lawful blessings of God, which though they may be either fought or used unlawfully, yet are not here to be ftyled wicked, or fuch as a Christian in his Baptism is to renounce; but, if he be lawfully posset of them, he may very Christianly concinue the ute and enjoyment of them. As for the two former, they are fuch as may be called wicked. For firth, the Company, or popular examples and suggestions of the many, ie of the Heathen world, (in opposition to which this form of Vow was hill framed) or of the greater part of the whole world, as it hath been ever before and fince, (as it contains the Heathen and Christian, and all others together) thefe, I fay, are generally fo contrary to the precepts which Christ prescribes to all his Di sciples, (that broad way, so contrary to his streight gate) that they are very fit to be disclaimed and renounced at a venture, the Christian fo far taking himself off from the world, from the practices of the Multitude there, as to forfake the multitude, and betake himself to the Mount, the privacy, the folitude with Christ, chusing rather to go alone in the Paths of Piety and Christian vertue to Heaven, than to have the company and jollity of the world to be his tentation to the fins and Hell, which are the way and end of their journey. Mean while this is not again the renouncing of the company of worldly men absolutely, but the resolving not to accompany them in their fins, and to that end tortifying our felves by Vow against yielding to their tentations, and particularly against that very powerful allurement to do evil, the Multitude, and perhaps greatness, and flourishing condition of those which practise fins before us, and which add their Perfuaffons to their Examples, and perhaps

perhaps proceed to reproach those that will not go along with them And the forefeeing & arming our felves against that force of those Examples, that rhetorick of those perswasions, the sharpness of those reproaches, and venturing chearfully to forfeit our reputation and fame with evil men, (by whom to be well spoken of is the greater curse) rather than to lose the praise of God, is this first part of the Christian valor, or branch of this fecond part of our Vow, in forfaking the wicked world. The fecond thing which is in this Vow to be for faken is. The as I told you, the wicked cultoms of the world, and stoms at the those primarily, or especially, the Heathen again, (to which the form of this Vow might more particularly. relate) it being common among them, for the laws of Nature to be by the vile cultoms of their dark hearts fo razed out of their Souls, that many practifes which right Reason and humane nature among Heathens themfelves (no farther illuminated than by that natural judicatory, the light of their own understandings, the unwritten law of God within them) would teach them to abandon, as fins and wounds of Conscience, have been by whole Nations at one embraced, and continued in Without any check, as innocent finless qualities; Nature and Reason it self being so early gagg'd and silene'd by popular custom and vicious education, that many have not known it to be a fin to Iteal or rob, if they were fo dextrous as not to be taken, others to kill and eat their aged Parents, (con civing that by this means they gave them the most honorable burial) others to throw themselves murtherously into the flames, to accompany their dead Princes out of the world. Many the like irrational fins through some local custom have gotten the reputation not only of finless and lawful, but of laudable also. And these, and all that can ever offer to obtrude themselves upon us by the like means, we here renounce under this fecond notion of the Worked world. Of which fort it will not be hard to find some in every Christian Nation still, as among us that of Duelling (formerly enlarged upon) which I shall not now mention any farther Duelling than as an inflance of the power of popular cuttom

(founded

Creditablenefsot fome fins.

(founded in a miftake of the notion of honour or reputation) even among Christians themselves, so far as to make that pass for a laudable accomplishment in a Christian, a piece of courage, i.e. vertue and gallantry. which is indeed a most unchrittian fin, a guiltiness both of my own and my Brothers blood, and so not a fingle provocation. The like may be faid of another custom (which this Nation seems to have admitted) in favour to fins of uncleanness, whereby it is become a more creditable thing among us to have been guilty of defiling and invading another mans bed (that fin of Adultery, punished by death among the Jews, by God's appointment) than to be the innocent person which hath thus been robbed by the Adulterer, the fin it felf being not thought worthy of near fo much shame, (nav among ill men seldom at all mentioned without applause, and expressions of kindness) as the having been thus wronged Which again is an evidence, how eafie it would be for the most hellish provoking fin to be naturalized and embraced by a Nation, if it can by the boldness and impudence of wicked men, and by the encouragement, or but impunity allowed it by those which are in Authority, steal into a good Reputation, and so by being customary first, attain to be creditable also. The refifting of fuch Cultoms, be they never so Epidemical, the beating them down by the authority of Christ's Precepts, and bringing obedience to those into a reputation among men, at least contending and endeavouring our utmost to take away all reproach from firict, precise, conscientious Christian walking, or, (if by our endeavour that will not be compast) yet however taking care never to be carried away with that stream of finful custom, but to approve my felf and my Family, and (as far as the power of my example and my counfel can extend) to bring in and engage my acquaintance and neighbors, like Tofhus and his house, to be the firm, constant Servants of God, in despight of and defiance to these most popular Tentations, are the least that can be deemed our Obligation laid on us by this part of our Vow of Baptism.

S. I befrech God to fantific this part of my low to

me, that it may be fuch an kedge and mound about me. to defend me from the invafions and riots of the wicked company and customs of the world But what is the importance of the phrase [Pomps and Vanities] which are Pomps and here disclaimed? Are they the costly attire and attendants that the great men of the world to confiantly ufe. which feem to be meant by [Pomps?] or are they the Superfluities of all kinds, which may deferre to be fixled [Vanities ?] If fo, then methinks I (hall be obliged to understand that faying of Christ, not only of the rich man, that cannut part with his riches, but alfo of all noble and great men, that live according to their quality in the world, that this You of Baptism a fo contrary to their robole flate and course, that it is impossible for them to enter into the Kingdom of God, as that fignifies to become Christians.

C. I shall first, as near as I can, tell you the natural importance of these words in this place, and then satisfie your scruple or difficulty. And first, for the imporrance of the words here, you have oft been told, that the prime aspect of the several parts of the vow of Baptism is in reference to the practices of the Heathen which were anciently therein renounced, as they were by Circumcifion among the Jews. And in this respect, the words [Pomps and Vanities] being not much diffinet, but exegetical one of the other, and fignifying the vain pomps or pompous vanities of the Heathen or wicked Heathen world, feem most particularly to point at those things spectacles, which were used among them in their triumphs and games, and times of gallintry and jollity; for those are peculiarly called * Pomps, and being very vain and un . Tour al. profitable (bringing no good to any but the pleafure of the eye to the beholders) were moreover very bloody & wicked. Such were those of the Gladiators, which did openly upon the stage combate and wound, and kill and butcher one another: which was so profane an irreligious thing, that in the first times no Christian was permit ted to be a spectator of them. So again in their cuffings and wrefflings in the Olympick games, in which they used inffruments of lead in their hands to wound, and perhaps flaughter,

* n'awat is a Anzhol, l. 1. * Ad pacan* da bona numina, faith Labeo.

' Λοιαγγαί,

flaughter, one another: & thefe were moreover (generally) accounted facred among them, as confectated to theirgods, ordered and managed by their chief priefts, (to the appealing their * good deities, as facrifices and vi-Clims to their bad) as we may perceive a Mac. 4.7. where Tason buying the Pontificate, hath with it the power of inflituting and moderating their games. 19.31. the . Asian prefects there mentioned, were the Priests that hall the managing of their games in that Province. By all which you perceive the reasonableness of the Christian's being bound to renounce these bloody, vain and idolatrous pomps at his Baptism, they being a folemn part of their Heathen worship, and therefore to be renounced as properly as their Idol-featls (though they had had no other wickedness in them besides) for the falle deities fakes to whose service they were ordained; but then over and above, having a great deal of blo diness in them, and mixture of many other fins, which made them most improper for a Christian to conting in, or not to profess his detestation of them. But belide these (which are the primary notation of the phrase) many other things there are which must be thought to be renounced in these words 1. All the finiul courses that are used by men in their times of jollity and festivity, the luxury, and riot, and unlawful gaming, and all kind of excelles, which are but the copying out of the Heathen Bacchanals and Saturnals, those which are turned out of the world by Christ, and by hist transformed and changed into spiritual Celebrations, bleffing and praifing of God, (the Fountain of those mercies) and (proportioned thereunto) Fealts of Charity. esting our meat with gladnes (rejoycing in the Las always, chearfully enjoying the good things which God hath given us, and expressing that joy in Plalms and Hymns and spiritual Songs) and withal in singlenes of beart, Acts 2.46 i.e. with all Bounty and Liberality to the poor, in stead of those outward, costly vain pomps, which the eye of the world is most pleased with

which idle persons of this world are so apt to admire

and

Luxury.

Bravery.

and dote on. I mean not the external pomp, and splendor, and folemnities of thate, which are by God and nature thought fit to be annext to the Scepter, or Supreme power (fuch was the glory of David, and of Solomon, I King 10.5.) For these are not censured, but allowed by Christ, March, 11.8. and being very useful to maintain the dignity of Princes, (as that is necessary to the happy discharge of their office) cannot but be thought lawful and commendable to be practifed by them. bravery which is here abjured, is all those Attires, and Behaviours, and deckings that proceed from pride in the heart, or tend to the inflaming of lutt in beholders, or but to fet out our felves glorious and admired in the eyes And of this fort (though God only beable to judge the heart, and define of any man or woman, that what they do, they do from this finful principle, or to that worfe end) it is yet much to be suspected are all those braveries that are used by any above what the foberer and graver fore of his quality and condition do use, and such again the frequent changing and inventing of Falhions, the being earliest in every new Drefs, or the fingularity of Apparel, used on purpose, and on that affectation, because it is singular: for all these seem to far to betray the finful principle, that, though it is not reasonable for one man to judge another for every thing of this nature, yet it will be fit for all that do thus, to examine and charge it upon themselves, and it they cannot perfectly clear themselves from that evil principle, or worse end, then to remember, that this is it which they renounced in their Baptisin. And because every mans heart is apt to deceive himfelf, and judge too favourably in his own cause; the way will therefore be in matter of this kind, rather to deny our felves some part of that lawful Liberty, than to offend in any excess. Where yet all this while you may observe that the fin that is spoken of in this kind is not ordinarily to be fetched from the particularity of the attire or fathion, whatever it be, (there being few fathions of Garments, used among civilized people, which are in themselves sinful) but from the Principle from which it forings in the heart, and the

End to which it is defigned, which often betrays it in the using of those attires unfitly and affectedly, and when they are not used by grave persons, which after, when they come to be the general mode, have no fuch fignicancy in them; and are therefore by vain persons then wont to be laid afide, as now no longer agrecable to their defigns or inclinations. The short of it is, the Rule of Decency is that (and not the law of Nature only) which must give Limits to Attires; this Decency is to be taken from that which is usual and customary among those with whom we live, and is varied oft by change of times, and of the condition of age, or dignity of each person, (that being comely for one age, and sex, and quality of persons, which is not for another.) And he and the that reft contented with those ways of adorning themselves which are most usual among the more sober and grave of their Age and Quality, are not by you to be judged guilty of the breach of this Vow, though perhaps there are those things in their Attire, Gold, lewels, and the like, which might be thought to own this title of Pomp, and Vanities, as those words fignifie Bravery and Superfluity. The truth is, it were to be wished, that men and women of the highest quality would chuse to di-Stinguish themselves from others rather by that Ornament of a nicek and quiet spirit (commended to the weaker fex by S. Peter, as a far more amiable ornament than that of gold filletings, &c.) and make shew of their wealth by those more profitable beneficial expences, for the supply of the wants of others. And no doubt this would more contribute to their own ends, (if they be the aims of Christians, or of men) would fet them out more in the opinion of all wife or good persons. But this being affirmed, will not conclude the use of any of those Ornaments which are agreeable to time, and place, and callings, to be finful, or of the number of those that are here renounced in our Baptism. And so I have with the same hand answered your quethion, and I suppose satisfied your Objection and Difficulty also.

S. There remains now but the third and laft branch

of the matter of this low [the finful lufts of the flefh] which are here disclaimed. I pray (in a word, because I meant not thus to enlarge your trouble) what is meant by them ?

C. The flesh fignifies that mass of body which we carry about with us, that, with all the fenfes and animal The finful faculties, common to men and other living Creatures : fleih. [The lufts of the flesh] are the defires and affections, or appetites of that fleth, which generally defires and craves those things which are pleasing to it, that is, to any sense, or part, or faculty of the body; and those, till they are regenerate and spiritualized, regulated and brought to hand by the Managery of Reason and of the Spirit of God, are generally pleased with those things which God forbids, or else are more extravagant and exceeding in their appetites than Christ permits. And whensoever the flesh thus fattens (being allured by this pleasant bait) on any thing forbidden by God, or defires immoderately that which (to the moderate use) is not forbidden, this is then a finful luft of the flesh, and is here renounced by the Christian in his Baptism, who promises so to moderate his defires and subordinate them to the will of God, that whenfoever they importune or call for any thing which is not thus regular, he will not follow or be led by I shall not need to descend to particulars of this kind, as the lufts of the flesh, commonly focalled by way of appropriation, in order to fins of incontinence and intemperance, the lufts of the eye, in order to covetousness and insatiate defire of riches. Having named the flesh, and the several senses and faculties and appetites of that, you will be able to apply those words to all particulars of this nature, and refolve, when you are tempted and folicited by any thing in your felf to any act forbidden by Christ, that this then is one of these finful defires, or lufts of the flesh, which was in the words of your Baptism-Vow abjured by you.

S God grant I may make use of your Directions and Admonitions to this purpose, and have accordingly such a watch over my own affections, that fingain no entrance by thefe avenues into my Soul. But bazing received fatte-

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faction fully to one of my proposed desires, it remains now that you will allow me the same patience and charity, while I propose my other difficulty to you, which seems to me really to be one, and it was suggested to me by that explication of the last answer in the Church-Catechism, which gave me occasion to divert you thus long. And my scruple and question is thu, not whether it be lawful to baptize Infants, as being timal le to understand the Baptismal row (for that difficulty you have already cleared to me) but whether it be necessary, or any way useful, so to do, or what authority you have from the Scripture for so doing.

of Eaptifm

The Apo- of Rolical practice there

Priday.

C. The answering the last part of you Quare will, I conceive, take away all scruple in the former, there being no reason to doubt of the either usefulness or necesfity of that which we fee received into the practice of the Apollolical Church in Scripture. And therefore to give you some light in that matter, I shall not fetch my proofs only from the Analogy between Baptism and Circumcifion, (though that one Analogy were fufficient to fatisfie the importunity of those who think Baptizing of Infants unlawful, upon this ground of their not understanding their vow: For by that reason, it being as fure that the lewish child of eight days old could not understand his vow or what that wickedness was which he then renounced, it must follow, that he could as little be capable of Circumcifion) nor again from the footfleps of the Apoliles practice taken notice of in some passages of story in the New Testament, (as the Apostles baptizing whole houtholds at once, and the like:) but I thall only give you a thort view of one place of Scnpture, which feems to me to refer to that matter, and it is that of 1 Cor. 7 14 For the unbelieving busband * hathbeen fandified by the (believing) wife, and the unhelicing wife bath been fandlifed by the (believing) but land; elfe were your children unclean, but now are they The thing there infifted on by the Apostle is his judgment, that the Christian husband or wife should not teparate from the Heathen wife or husband, as long as the Heathen were content to live with the Christian. And this fourteenth Verfe is an argument to enforce that advice

advice of his; Because, saith he, by this means it ordinarily comes to pass that the Christian party converts that other (for that fure is the meaning of that phrase [bath been fandified] not that without being converted he shall be faved by the faith of the other) and this hope (repeated in plainer words, Verf. 16.) or the intuition of the possibility of that, is (as the reaton of that former advice here, fo) the ground, faith the Apoille, of a known practice of the Church, which he mentions in the latter end of the verfe, But now are your children boly, i.e. as I conceive, the Infant children of the Christian parents (which, were it not upon that forementioned ground of hope and prefumption, that living with the Christian parents, they will be taught to know their vow of Baptisin, could not in any reason be differenced from the Children of Heathens, or allowed any priviledge above them) are now hereby holy, i.e. are now upon this ground thought fit to be baptized without any scruple, whereas the Heathen children, being to live with those Heathen parents, are not thus holy, i e. are not admitted to Baptism. If this do not fufficiently appear (by this short paraphrase) to be the meaning of the phrase [But now are your children holy] you may then farther (besides the clear force of the context) observe the use of the word here rendred | unclean] in other places : as in that famous place of . Ad. 10. where Peter refuseth to cat anything that is common or *unclean; where it feems by the fequel, that un- " we was clean men are those which are not visible members (and fo must not be allowed the priviledges) of the Church : for God reforming his error, bids him call nothing (i.e. no man) common or unclean, whom God hath clean fed or fanctified (for fo * holy and clean are all one, as saying unclean and common) i. e. whom he hath reputed he to partake of the priviledge of preaching there, (in those that were of years, and so capable of that also) or of Baptism here, in those that were capable of no more. By analogy with which place, and use of the word, it is most reasonable that [Now are they bily] should figure fie [Now are your Children thought fit to be particked

of the Priviledges of the Church] i.e. (being capable of no other) of being admitted to Baptism which the children of Heathens are not. And indeed this is the only difference between them that have thus a Christian parent, and the children of Heathens: For the children of Heathens, if they convert when they come to age, shall then be baptized, and so have that remote capacity now: and there is no imaginable present priviledge for the Christians children above others, upon which one should be faid to be holy, and the other unclean, but only this, that thefe, whilethey remain children, are admitted to Baptism, the others not. And so this seems to me most naturally to infer (and the rather for the indefiniteness of the speech [But now are your children boly] all the children that live with the Christian parent) that it was then in that Apostles time the general practice of the Church to baptize the Christians children (when they would not the children of those parents which were both Heathen) as counting it reasonable to presume, that the Christians child thall be educated in Christian knowledge (which of the Heathens child they cannot presume, unless he be taken out of the hand of the parents) and (to the confirming of the affurance that it shall be so) requiring beside the parents, in case they should fail or be negligent, the engagements of some other sureties and undertakers; who, as I faid, are only the childrens prox ys for the making the vow, (not undertaking for them, that they shall perform it, but taking it in their name) & yet in this other business (of making them know what promife they have made) are absolutely * sureties and undertakers And by that means, the thing which the Church in Baptizing of Infants prefumes, (and which if it be justly prefumed, there is little farther scruple of the fitness to admit them to Baptism) is secured, as well as any future uncertainty of the greatest value or weight among men is thought fit to be secured, and just in the fame manner (by furcties) as those things are which are legally fecured among us By this, I conceive, .. may be farther refolved (by the parity of the reaion, that whenever the child of any Heathen is by any Christ an

Christian thus undertaken for, he may also very fitly be admitted to Baptism. What I have thus said in this matter, may yet receive some farther weight by comparing with it the custome of the Jews before Christ in their receiving and baptizing of Profelytes, (from which, without question, John and Christ took this rite of Baptism.) For, say they, this Baptism belonged not only to those Heathens which being of years and knowledge came over to the Jewish Religion, but also to their Infant children, if their parents and the congregation under which they were (in whose name it is that the Godfathers or fureties do the fame now among us) did defire it in behalf of their Children, promising to let them know and understand (when they came of age) what was required of them by their Profelytism, and (as much as in them lay) undertaking that they should not then renounce the Jewish Religion. And this is the very thing that is now practifed in all parts of Christendom, and by the Text now mentioned appears, as I conceive, to have been the practice of the Apollles time, i.e. in that age of the first instituting of Baptism, which therefore may be deemed herein to have complied diffinctly with the practice of the Jews, as it did in the Ceremony of water alfo. For it is observable that the Hebrew "word " 277 which fignifies to fantlifie (and fo is directly answera. ble to the phrase [Now are they bols] here) is used a - Joma c ; mong the Jews * for washing. To this interpretation of feet. 3 the place I shall add no more, but that the notion of where the High Priest. boly and unclean there, referring also to the legal un- wathing his cleannesses or pollutions (which made the unclean to be hands and separated from the Congregation, excluded them from feet ten enjoying the priviledges of the Temple till they were day of ex washed and sanctified) this is exactly proportionable al. piation, i fo to the notion which I have now given you of the called the words; and accordingly, those that are by Baptism ad- fications mitted into the Church, made partakers of the privi- ששרה ledges thereof, will properly be faid to be * holy,as ho- קרישין ly is opposite to "unclean. Having thus far enlarged on this one place, (which if it were not too long, might " farther be cleared by shewing the inconvenience of all

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other interpretations) I shall not think it necessary to add any more grounds of satisfaction to your Quere.

laying the whole practice and cultom of the present Church (for baptizing of Infants) on the practice of the Christian Church in the Apostles times, and the continued Canons and practice of the fucceeding Church in all ages, which required conformity to the Apostolical practice, and centured all for Hereticks which would not yield conformity therein; which fure is a competent testimony to secure us, that this practice or inflitution of the Apostles was not by them meant (as fome other things) to be but temporary, (the only colour which fome have made use of to abolish some other eminent Apollolick practices or inflitutions) To this I might fare ur add, (in answer to the former part of your Query, the benefits and advantages of this pra-Aice; as that by this means, the child is early admitted to be a partaker of the priviledges of the Church and benefits of Christianity, and most probably ascertain'd by this means to be prepoffeffed by the true Christian doctrine, before any Heathenth or Heretical principles have time to be inflilled into him, and the like which are fure to valuable, and to unhe to be neglected by those who have true charity to their children, (and know not whether they shall ever live to obtain for them admission to these priviledges, if they despise it thus when they may have it) that it cannot but fignifie either great unkindness in those parents who, confidering this, do yet not defire it for their children; or great perverfenels and overweening opinion of their own judgments, (preferring them before the practice and doctrine of the Univerfal Church of Christ from the Apostles (inclusively) to our present age) if after this evidence (and the many more which might be produced in this matter) they yet hold out obstinately against this light, and do not feek the Baptism of the hurch for their tender Children, who yet, (in charity we hope) thall through the mercy of God be fe ured from the fuffering any eternal evil for or

through this default of their parents, of which their own age preferees their wholly guiltless and unblame-

Theterein

S. I have enlarged your trouble too far on this first Sacra- Sect. IV. ment ; I shall demonstrate my willingneß to leffen it by Of the haftening you to the fecond, in thefe words [Why was the Lord's Sacrament of the Lords Supper inflituted ?] What course Supper. will you think fit to take to expound that to me at the beft

advantage? C If you will take my judgment, this must be the method; (which will cost you some attendance.) Firtt, to furvey the Hory of Christs institution of this Sacrament in the Gospe! Secondly, to observe what is said of it by way of flory of the Apostles practice, At 2.46.& 20.7. Thirdly, what S. Paul adds to that in his defribing or directing the use of it, I Cor 11 20. and by the way in a thort paffage, Chap. 12.13. Then fourthly to superadd the same Apostles descant on those plain fongs in one notable place, I cor 16. &c. Fifthly, to fee what will certainly arise from these three together : And fixthly, to apply them (by way of illustration and confirmation) to what is faid of this matter in the

S Be you pleased then to observe your own geffer, and

begin with your frft flage.

Catechum.

And it will not cost you much patience. Christs In-C. I will For although in three of the Gospels the flory of Christs stitution of inflitution be repeated, vet is there no confiderable vari it. ation in that variety. Some things only are observable as circumstances in the setting down the story, something as effential and fundamental to the inflitution.

S Be pleased to diffatch first these that are circumstan

tial and less principal.

C. The first of them is, That Fesius gave that Sacrament to all the Disciples, even to Judas himself, as will Judas his appear by all three Gospels. Matth 26. 20. He fate receiving it. drum with the twelve; and verf. 25. Judas speaks to him; and verf 26. Jejus gave it to the Disciples, the same persons sure that had all the while been spoken of, there being no mention of his going out as yet: And verf. 27. he bids, Drink ye all of this, not Judas ex luded. So Mark 14 20. the betrayer dipt with him in the difh; and verf. 22. as they did eat, Fefus bleft and gave to them;

Somethings in that Cir. cumftantial.

shem; and vers. 23. they all drank of it. But most punctually, Luke 22. After he had given the Bread and Wine, vers. 19, and 20. it follows vers. 21. The hand of him that betrayeth me is with me on the Table. And that which S John saith to this matter is nothing contrary to this, it being only a relation of his going out (when Christ had told John which it was should betray him,) Chap. 13. 30. which was after the delivering the piece of Bread to him, and that sure was not any part of the Paschal Supper (which was said to be ended vers 2) but the Postocanium, in which the Sacrament was instituted, agreeable to Luke 22.21.

S. From this circumftance what inference do you

make ?

C. That those that are Christian Professors may be . lawfully admitted to the Sacrament, though their hearts be full of villany. This you must take warrly: I only fay (from the example of Christ, who knew the heart of Fudar when he admitted him) that it is lawful to admit fuch to the Sacrament It is true, be Christian that to comes, eats ruine to himself, and bught to reform any such fin, fincerely to renounce it, before he thus comes nighto God in his Sacrament; and if he do nor, it is so far from doing him good, that it proves his mis-Again, it is true that the Governours of the Church, when they fee any man go on wilfully, scandaloufly and impenitently in any fin, ought to inflict the censures of the Church upon him, to withdraw the Sicrament, and use other the like means to bring him to 1 sense and shame of himself; by way of discipline, when they fee it likely to do good: and in these two respects it is, that fuch an one may be justly excluded from the Sacrament, by way and out of defign of Charity to his Soul. But then after all this, if he be not under the cenfures of the Church (which takes off the necessity and fing from the second case) and if he will still venture so unworthily to that Table, (which lays the guilt ariling from the first case peculiarly upon himself) it will not be any new act of fin, (different from either of thefe) any pollution to the Minister or Communicants, to com-

cating with

municate

municate with him in that Sacrament. So that the only error that I would from hence admonish you to avoid, is the conceit of some, that the communicating with wicked or carnal men is a fin in the Communicants, a being polluted by their company. It is possible indeed evil company may draw into an imitating of fin and so pollute. But if it do not so, the very keeping company with them, even in these sacred meetings, is far from being a fin, it is only an acknowledgment that they are of that number whom Christ redeemed, (and To faith S. Peter are they that are dammed, 2 Pet. 2. 1.) 2 joyning with them in profession of Christianity, (which fore I may do with those who are only professors) 2 confederating in a vow of living Christian lives (and and I may fincerely and lawfully do with them who are not fincere;) and all these are charitable and Chrithan acts, and withal tokens of humility, that we are not of that Pharifees humour, so to condemn and triumph over the Publican. And for this Practice I conceive we have the Apostles example toward the Corinthians, among whom though there were formicators, incefluous, I Cor. 5. 1 . they that went to law among infidels, Ch. 6 1 carnal persons, Ch. 3 3. some that behaved themselves very unchristianly at the Lord's Table, Ch. 11. 21. yet of all these the censure of excommunication is sent out only against the incestuous. From whence all that I conclude is, that the communicating with fuch is not unlawful in a Christian Church. Only he that comes thither, is himself concerned to see that he do it worthile. (which cannot be without leaving all his wilful fins be hind him) and the Governour is concerned to excluhim by way of censure, when he thinks that an useful d scipline, but is not by that obliged never to admit him First, because the order Christ sets in the eighteenth of Matthewis not to deal fo rigorously with him, till after the, degrees of admonition (which cannot be done just as a man comes to the Table.) Secondly, because we mu not judge others but judicially upon legal process and evidence, (which cannot then probably be had nerther.) Thirdly, because whosoever sees any man come

to that Table, whom he knows to have been guilty of fuch fins, may very reasonably and by the judgment of Charity think he hath repented of those fins, and comes then with new vows of renovation; (though the truth is, if this last case be wanting, yet will not that make it unlawful to admit him, Christ knowing full well that when Judas received the Sacrament he was in the full resolution of betraying his Master:) especially when (as in our Church) every man is by the exhortation before the Sacrament advised of the danger of coming unworthly, and so, if he be such, exhorted not to come to this holy Table. Christ communed with Publicans and sinners, and this was charity and humility in him, and a means by conversing with them to reform them; and so may our communicating with them be also.

S. What other les material observations have you from

bence ?

C. This, that it was used by Christ in imitation of the Jews * custom after Supper, of distributing bread, and drinking wine about the Table, an argument of Charity and brotherliness among them. And so by instituting it after Supper, Luke 22.20 Christ was pleased to signific to us, that it should be a contesseration of charity among all Christians. Yet doth not this circumstance oblige us to do it at the same time after a meal, any more than the sashion of lying along binds us to the using of the same posture. The ancient Christians generally ate it sasting, and kneeled when they received it.

ment given after Supper

The Sacra-

um.

S Is there any third observation of this kind?

C. There is this, That Christ instituted this after a peculiar Supper, to wit, the passeover, which being a sacrincal feast (of which notion there were many among the sews and Gentiles, it being common to both those to annex to their facrifices to God, a feeding with mirth and restrictly upon some parts of the sacrifice) and peculiarly commemorative of God's mercy of deliverance to the Israelites out of Egypt, and so very sit to significate the crucifixion of Christ, that Lambsain by the Jews, and sed on by us with bitter herbs, a mixture of sowness in this world, (whereupon Christ is called our Passeover, or Passeover)

chal Lamb flain for w) This Sacrament (which was after the commemorative Paffeover) is to be conceived a confederation of all Christians one with another, to live pioully and charitably, both by commemorating the death. The Sacraof Christ, (who was so good to us, and must expect deral rite. fome return from us, and indeed died for us on purpose that be might redeem us from all iniquity, and purific unto bimfelf a peculiar people, zealous of good works) and by making his bloud (as it was the fathion in the Eattern Nations)a ceremony of this Covenant, mutual betwixt God and us.

- S. Is there yet any fourth offervation under this
- C. Yes, That Chrispleasure was that all that were All to parpresent should partake of both Elements in the Sacra- take of both Elements. ment, the Wine as well as Bread; as may appear by the plain words, Drink ge all of this, Matth. 26. 27. and Mark 14. 23. They all drank of it. And if it should be objected that the [All] there were Disciples, and so, that no others have that full priviledge to drink of the Cup, the answer is clear, First, that by this argument the Bread might as well be taken away from all but Disciples too, and to the Laity would have no right to any part of this Sacrament. Secondly, that the practice and writings of the Ancient Church, which is the best way to explicate any fuch difficulty in Scripture, is a clear testimony and proof that both the Bread and the Wine belongs to all the people, in the name of his Disciples at that time.

S. But why may it not be faid that Lay men may baprise also, and do those other things for which Christ gave power to his Disciples, as well as this Bread and Wine, dirided among the Disciples, should belong to them?

C. The answer is given already, That the Apostolical practice, and the Universal consent of the Ancient Primitive Church, have defined the one, and defined against the other, and that ought to fatisfie any fober mans scruples; it being no way probable that Christs Inflitution would be prefently fruttrated and corrupted

by his own Apollles, or their practice so falsified by the Universal Agreement of all that lived next after them, especially there being no Universal Council wherein it were possible for them all uniformly to agree on such an opposition.

S. Is there any fifth observation of this kind?

The manner, by way of bletling. C. Yes, the manner of Christs instituting this Supper, by way of blessing or praising God, or giving thanks over it, from whence it is called the Eucharist.

S. What doth this import to me?

The offer-

C. The offering up somewhat unto God in imitation of the first-fruits under the Law. To which purpose you may please to observe the manner of the Sacrament in the first Apostolical and Ancient Church. The Chri-Itians, all that were present, brought some of the good fruits of the earth along with them, and offered themat God's Altar or Table, and the * Prefett or Bilhop, or, if he were not there, the Presbyter, receiving them as an Abel's offering, bleffed God for all his mercies, the fruits of the feafon; but above all for the death of Christ fignified by and commemorated in the breaking of the Bread and pouring out of the Wine: and all the people faying Junen, the Officer or Attendant, called the Deacon, delivered portions of these, to wit, Bread and Wine, to all that were present. Then was there a Common Table spread for all rich and poor promiscuously, who ate together one common feath, and what was left was reserved by the Prefett for those that should be in want, Itrangers, orphans, widows, &c. And fo this was a feaf of charity in S. Jude's Epiftle, Verf. 13: Proportionably to this it is, that every one that comes to the Sacrament should bring something with him, not appear empty before the Lord, or serve him of that which cost him nothing, but always bring somewhat to the Treasury of the Church, for the use of the Prefest and Presbyters, in case they were not otherwise sufficiently provided for, (and then they were called Oblations, and the place where they were put the Sacrarium) but in case they were, then for the use and sustenance of all that are in want And that this ought not to be neglected by any man

Just Mart. Apol, 2.

man of substance, especially by any Congregation, was the main thing I meant to deduce from this circumstance.

S. Is there yet any more behind?

C. Yes, to enquire what is the full importance of those words, added in S. Luke, Chap. 22.19. and repeated by S. Poul, 1 Cor. 11. 24. though not mentioned in the other Gospels [Do this in remembrance of Do this in mc.

S. What is the full importance of them?

brance of

- C. It is, first, a Commission given to his Apostles to continue this Ceremony (now used by him) as an holy Ceremony or Sacrament in the Church for ever. Secondly, a Direction that (for the manner of observing it) they should do to other Christians as he had now done to them, i.e. take, bleft, break this Bread, take and bleft this Cup, and then give and diffribute it to others, (fetlingthis on them as part of their office, a branch of that power left them by him, and by them communicable to whom they should think fit after them.) Thirdly, a specifying of the end to which this was defigned, a commemoration of the death of Christ, a representing his Passion to God, and a coming before him in his Name, first, to offer our Sacrifices of Supplications and praises, in the name of the Crucified Jefus (as of old, both among Jews and Heathens, all their Sacrifices were Rites in and by which they supplicated God. See 1 Sam. 13.12) and fecondly, to commemorate that his daily continual Sacrifice, or intercession for us at the right hand of his Father now in Heaven.
- S. To whom then doth this office now belong in the Church ever fince the Apofiles time? On what fort of men was it fettled by them?
- C. All that the Scripture reveals to us of this matter is, Christs bestowing or setling it on the Apostles; whom thereby (and by the coming of the Holy Ghoft after upon them) we may suppose invested with power, as for the planting a Church, which was to endure after the time of their life to the end of the world, fo for the appointing and ordaining successors to themselves to

preside and officiate in that Church, and particularly to administer this Sacrament to the people, by way of office, to do as Christ here did. But who they were, or what fort of men, on whom the Apostles did Actually bestow this power of Administring this Sacrament, this you must be content to receive not from express words of Scripture, but from the Ancient Records and Writings of the Church, which begin where the Scripture ends, and are the only way imaginable to inform us of such matters of fact as these.

S. For passages of flory after the Scripture-times, it were unreasonable for me to expect evidence from Scripture, or any other than such as you now mention, the writings of the Fathers of the Primitive Church; with their relations thall willingly rest satisfied in thu matter. I beseech you therefore, what is the sum of what you find in them to the purpose?

To whom the adminiftring this Sacrament belongeth

C. That the Apollles fetled in the Church (belides the Bishops who were to succeed them in the power of ruling, and censures, in the power of Ordination, &c) others of an inferior order, called, within a while, by the discriminative title of Presbyters, who in the abtence of the Bithop, or when licensed by him, and not otherwise, had this power to bless the Bread and Wine, and to deliver it, either by their own hands, or the hands of the Deacon (which was an order founded Att. 6. but inferiour to them) to all Christian Communicants. And so this branch of the Apostles power and office, with some others (not now pertinent to be infilted on) may be refolved (in this forementioned subordination to the Bishop) to be enstated on Presbyters, and confequently, that the Presbyters in the Church are thus far the fuccesfors of the Apostles; to whom this commission on thus belongs, and with it the duty of administring this Sacrament to the people committed to their charges, frequently and at fit feafons, and of inftructing, exciting, and preparing them for a worthy receiving of And this is all that I think needful to trouble you with on this subject.

5. I thank you for the , and Shall now Suppose that

you have paft through all the first of observations, thee that are more circumftantial. What now is that which is the more subflantial difficulty to be explained in those Golbels ?

C. It is to resolve what is the meaning of Christs

words of Inthitution, This is my Budy, Jc.

S. And what is that?

C. Not that the Bread was his Body, and the Wine his The means Bloud, in first speaking, for he was then in his Body ing of this when he fo fpake; and when the Disciples diffributed ismis fody. it among themselves, he was not bodily in every of their mouths. And now his Body is in Heaven, and there to be contained till the day of reflictation of all things, and is not corporally brought down in every Sacrament, either to be joyned locally with the Elements, or for the Flements to be changed into it ; man; contradictions and barbarisms would be consequent to fuch an interpretation. Every loaf of confecrated bread would be the Body of Chrift, and so the same thing be two cubits long, and not two cubits long; and many the like contradictory propositions would be all true, which it is generally resolved to be impossible even for God, because it would make him a har, and be an argument not of power but imperfection So again, every Communicant must carnally eat mans fleth and bloud, which is fo favage a thing, that St. Auftin faith. That whenfoever words of Scripture feem to found that way, they must otherwise be interpreted.

S. What fence then may, or muft be put upon them?

C. In answering this Quettion, I thall nett give you an observation taken from the Jewith phrasis and cufroms used in this matter; and it is this, That the Lamb so Talmut that was dreft in the Pafchal Supper, and fet upon the de Pafch Table, was wont to be called The Body of the Pass- ult. Sonab Mot. over, or the Body of the Patchal Lamb; and that Mannon in Christ feems to allude to this phrase when he faith; This Hilchos is my Body; as if he should fav, The Paschal Lamb, and Chamers the Body of it, (i e. the pretentation of that on the Ta feet i. & ble in the Jewish feast) the memorial of deliverance out left. - so in of Egsps, and type of my delivering my felt to die for Melalta toi.

1) 4

to observe what is faid of this Sacrament by way of storv of the Apostles practice, All 1.46.8 20.7

S What is that ?

C. In the fecond of the Alls this is all that is faid " var :: . of it, that continuing daily with one accord (in unani-· ce 15 11 ... mous Prayer) in the Temple, and breaking Bread in 20.570 " fome boufe, or room, (as the upper room, Alls 1.13. being all affigned and separated from all other to that particular one with a *** o sac, of use, to be the place of Christian Assembly, it being by which we the Jews permitted them to pray in the . Temple, but spake on Marth, 6.21. not to break Bread, or administer the Sacrament there) 'ix in za. en wet has they did cat their meat with gladnes, and finglenes, or the berality, of heart, praising God, and baring (or exerof harr, where wer cifing) charity toward all the people. fignifies charity more than once; 2 Cor. 8 and in a place fully parallel to this, Ads 4 13.

the antecedents, ver 32. (Having allthings common) and confequents, ver. 34, 35 No man wanted &c.) appears to belong to that matter, and therefore the Syriack renders it 737 271210, i. e Bonitas, benignitas, beneficentia And existo ute or exercife, as to him that hath shall be given; and (let is have grace.) Heb. 12 28. And therefore the Syriack renders it ['2'n'
'2n']dabant in elemofyna, vel ia mifericordia, coram universo populo; not a. Gu Pabricius renders it (quum inifient gratiam) for an' is dedit clearly, and which we ordinarily render _ 2001, a bowels of nicrey.

S. What do you offerve from this place

Frequency of the Apoilles recei ving.

C. Firth, the frequency of the Apostles receiving the Sacrament, (at that time immediately after Chuft's Ascension, and the Descent of the Spirit) for ought 2 man can guess by the Text, every day, at least every first day of the week, at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency, & negligence in this duty now-adays, effecially our forfaking fuch Affemblies, going out of the Church oft times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

S. What more do you learn from bence?

C. Two special accessories used by them, and (as we have reason to resolve) required of us, to make up this S. What tolemnity.

S. What he they?

Sect. IV.

C. First. Godly or Christian joy and chearfulness in Christian bleffing and praifing God for all his benefits, but especi- joy. ally that gracious gift of his SonChrift. This is fet down in two phrases, First, Receiving food with . gladness of . a special beart, Ver. 46. And the words fignific first a cordial an andia; joy and chearfulness, then an excessive degree and expression of it. Secondly, * Praifing God, ver 47. or fing- " in inc ing praises to him with lofty and even Poetical expreflions.

S. What is the second thing?

C. The Communicants liberality and charity to those Liberality. Brethren that are in want. This is expressed also by two phrases in the Greek, neither of them fitly rendred in our English First, "With liberality or frankness of heart, a chearful, bounteous, cordial giving. Secondly, Tashe. Having charity to all the people; by the word which There ye render [charity] intimating that offertory here and en agenting n other places, especially 2 Cor. 8. which was then and ever fince used constantly in the Church of Christ at the receiving of that Sacrament : and by the phrase [all the people] fignifying, first, the liberality of those offerings, such as would fuffice to that end; secondly, the impartiality of diffribution, as in a common table all partaking of what was thus offered, the poor as well as the rich, as you shall see anon more at large

S. Will you proceed now to that other place, Acts

207.

C I will, and that will add but little to what this last place hath yielded. The words are these, And in the first day of the week, when the Disciples came together to break bread, &c. and there were many lights in the upper Chamber, where they were gathered togesher, &c.

S. What do you gather from bence ?

C. Only this; First, that the Celebration of this Sacrament is called in the Scripture phrase Breaking of Breaking of Bread, as before it was, Al, 2. Secondly, that the Bread. Lords day or first day of the week was the time so early fet apare to this and fuch holy duties, and that that is

you, I will now have abrogated, and by this Bread which I now deliver to you, I give or exhibit to you this other Paffeover, my own felf, who am to be facrificed. (my Body which shall presently be delivered to death) for you, that you may hereafter (in itead of that other) retain and continue to pofferity a memorial and fymbol of me: This for the words [my Body :] but then for the whole phrase, or form of speech, [This is my body] it feems to be answerable to (and substituted in stead of) the Pafchal form [* Thu u the bread of afflittion, which our fathers are interpt, or, Thu u the unlearened bread, &c. or, This is the Paffeurer | not that it is that very identical bread which they then ate, but that it is the celebration of that anniversary feast which was then instituted. as when in ordinary speech we say on Good-Friday, and Easter day, This day Christ died, and this day Christ rofe, when we know that it was so many hundred years fince he died or role: which example is adapted to this point in hand by S. Auftin in his Epiftles. Thus much for the phrase or form of speech; now for the sence or full importance of the words I This is my Body 7 I shall by the authority of the Ancient Fathers think my felf obliged to acknowledge, that the higheft fence that will not be subject to those intolerable inconveniencies mentioned in the answer to your last quettion may possibly be the sence of them; and that that which most belongs to other places of Scripture, speaking of the same matter, must in any reason be resolved to be the sence of them. For the former of these, it is Ta met, certain that many of the Ancient Fathers of the Church Az + miles. conceived very high things of this Sacrament, acknowledged the * Bread and Wine to be changed, and to become other than they were : but not fo as to be transubstantiate into the Body and Bloud of Christ, to depart

1 # TH di anthri with wat ? 1078 Tu

temalintem ginge giere, da' in tietet i teurm pieret, uber go bit nit aen riegentiet, ein esteile gineller, a lound fan ani, bie k. meinen li. Theoder Dial . And for the Readers eafe, he may fee many other Teftimonies of this nature, and the ute of the words, we mainter, were the period to m. but never whom) collected by the late Billiop er Horwich in his mer are Orig Ecclef, Tom prim part polt p : 47,&c.

from their own Subffance, or Figure, or Form, or to cease to be Bread and Wine by that change : And that the faithful do receive the Body and Bloud of Christ in the Sacrament (which implies not any corporal prefence of Christ on the Table, or in the Elements, but God's communicating the crucified Saviour (who is in Heaven bodily, and no where elfe) to us finners on the Earth) but this mythically and after an ineffable manner. And generally they make it a Myffery, but descend not to the revealing of the manner of it, leaving it as a matter of Faith, but not of Senfe, to be believed, but not grofly phanfied or described. I thall leave these then, and apply my felf to the latter fort, the other places of Scripeure which speak of this matter, resolving that that mutt be the meaning of the words of Christ [This is my Body I which by examination shall appear to be most agreeable to those other places. And of this fort of places, you may first take the passages in the Gospels themselves, Luke 22 20. Where Christ faith of the Cup (not the Wine, but the Cup, which refers to the action, the pouring out and drinking) that it is a new Covenant in his bloud which was thed for us Which it feems is all one in sence with that other, Mark 14 24. That is my Bloud of the new Covenant which is hed for many; and in Matthew, This is my Bloud, that of the new Cons nant, Jc. Which being put together as parallels to interpret one the other, will conclude that Christ's Bloud was truly shed for our benefit, particularly to feal a new Covenant betwixt God and us, and that this Sacrament was the exhibiting that Covenant to us: as when God faith to Abraham, Gen. 17.10. This is the Covenant that I will make with you, Every male among you hall be circumcifed; this circumcifion is in effect called the Covenant, (as here the Cup is the Covenant) i. e. not only the fign of the Covenant, but a feal of it, and an exhibition of it, a real receiving me into Covenant, and making me partaker of the benefits of it. And this you thall more fully fee, if you proceed to the places in S. Paul, epfecially that I Cor. 10. 16. But first we must descend to the next part of our method proposed, that is, Dd 2

to observe what is said of this Sacrament by way of story of the Apostles practice, Als 2.46. & 20.7

S What is that >

C. In the second of the Alls this is all that is faid **** of it, that continuing daily with one accord (in unani-* cr Ti 12 .. mous Prayer) in the Temple, and breaking Bread in 28.276 " Some kouse, or room, (as the upper room, Alls 1.13. being all affigned and separated from all other to that particular one with a meny, of use, to be the place of Christian Assembly, it being by which we the Jews permitted them to pray in the * Temple, but fpake on Marth. 6.22. not to break Bread, or administer the Sacrament there) ix in: za they did cat their meat with gladnes, and finglene fi, or 1 1-All avec sites berality, of beart, praifing God, and baring (or exer-A .hest. where wer cifing) charity toward all the people. fignifies charity more than once; 2 Cor. 8 and in a place fully parallel to this, Acts 4 33. the antecedents, ver 32 (Having allthings common) and confequents, ver. 34, 35 No man wanted. &c.) appears to belong to that matter, and therefore the Syriack renders it 777 1770', i.e Bonitas, benignitas, beneficentia

have grace.) Hebe 12 28. And therefore the Syriack renders it gratia magna, have grace.) Hebe 12 28. And therefore the Syriack renders it ('2')?

"DDD dabant in electrofyna, well is milericordia, corain universo populo; not a. Gu Pabricius renders it (quim millent gratiam) for DD is dedic clearly, and DDD milericordia gratia, electrofyna, that which we ordinarily render 282, a bowels of mercy.

S. What do you offer ve from this place >

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G. First, the frequency of the Apostles receiving the Sacrament, (at that time immediately after Christ's Ascension, and the Descent of the Spirit) for ought a man can guess by the Text, every day, at least every first day of the week, at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency, & negligence in this duty now-adays, especially our forsaking such Assemblies, going out of the Church oft times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

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Brethren that are in want. This is expressed also by two phrases in the Greek, neither of them fitly rendred in our English. First, "With liberality or frankness of " lenk to heart, a chearful, bounteous, cordial giving. Secondly, " was disc." Having charity to all the people; by the word which " render [charity] intimating that offertory here and constantly in the Church of Christ at the receiving of that Sacrament: and by the phrase [all the people] signifying, first, the liberality of those offerings, such as would suffice to that end; secondly, the impartiality of distribution, as in a common table all partaking of what was thus offered, the poor as well as the rich, as you shall see anon more at large.

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S. What do you gather from bence 5

Sacrament is called in the Scripture phrase Breaking of Breaking o

the reason that St. Paul, 1 Cor. 16. 2. gives the Exhortation, That on the first day of the week every man should lay aside his proportioned liberality, for the use of the poor: Thirdly, that the upper room again was the place of those Christian Assemblies: Fourthly, that it is uncertain whether Atts 2. they received daily or no, it being postible that the word [daily] there, may belong only to the going to the Temple; or however, that here that frequency doth not appear to be continued, but only every Lord's day, once a week, and that fill will be a reproach to our flackness: time to advance from these more casual mentions of this matter to those other more folemn Texts, and in the next place, according to our method, to observe what S Paulades to the flory of the Inflitution in the Goipel, in his deferibing or directing the use of it, I Cor. 11 20.80

S. Picaje sou to de fo.

C. I shall, and to that end briefly give you a paraphrale of the whole place. Verl. 20. When you after this mordinate manner (mentioned Verf. 18, 19.) meet together, this is not to do as becomes Ch. sfrians, when they cat the Lord, Supper, (or, as the Syriack reads, when they est and drink on the Lords day.) Verf 21. But as if you were at your own meal, every man of you eatetb that which he brought with kim; fo that one eats and drinks more than is fit for him, (112. The Richthat brought more with him) and another (Poor man that could bring but 2 little) is to denigh familhed. Verf. 22. If this be it you will do, you should keep at home and cat by your selves; and to come to the Congregation, and do this, is the despiting and fearning the Church of God, (where all that is brought, is to furnith a common Table) and withal a (haming that poor men that (could bring but little, and) are out of countenance to base done fo, when you, (rich milers that are by them) bare fuch plenty. What ? do you expect to be born with, and not reprebended for this? You are milaken, this is a fault in you, (to which purpole I will tell you the manner of Christs Institution of the Sacrament, to which those Christian Feasts were annext) Vest

Verf. 23. The Lord delivered down this course to me which I deliver to you, VIZ. That the Lord Jefus in the night that he was to be delivered up to the fews, took Bread, and giving thanks over it, brake it, and faid, Take, and est, This (not this Bread, for it that should be the Antecedent, the Greek word is of a gender that in thrianess will not bear it, both here and in the Gospels; but either indefinitely This, or with respect to the immediate antecedent, this taking and esting) is my Body which (ball be delivered (or, as the Syriack, is broken) for you : Jothis (or, as the Syriack, do thus) in commemorasion of me. Where I conceive the literal notation of the words will bear this observation, That as the word [* This] in the latter words fignifies not the Bread, but " and the whole action or administration, [Do this] i.e. do you all that I have done in your prefence, take Bread, break, blefs it, give it to others, and to commemorate me: fo the fame word [* This] in the former speech [This " an is my Body] may fignifie the whole action too, viz. that the breaking and diffributing, taking and eating this Bread, is the Body of Chrift; (in what sence you shall fee anon) like as, when Matth. 13. 19. the words literally run thus, [When any one heaveth, &c. This is it which is fowed by the path-fide] they must be thus necessarily explained: Any mans hearing, and not confidering, the Word, and the Devils coming, &c. is the meaning of that which is lowed by the path fide; or yet more plainly, like as Verf. 20. [That which was fown upon the flung parts of the field, this is he that beareth the word, &c.] where it is clear, the feed is not answerable to the man, but to the word, and that ground to the man. But the Seed as it was fown on the ground, all together, This is be (i.e. this fignifies him) that bears the Word, and receives it with joy &c. After this it follows, Ver. 25. Solikewise he took the Cup, having supt before, (and so he did it for some peculiar intent, not to satisfie thirst) and gare it them to drink, faying, This Cup is a new Covenant made with you, and feated in my Bloud, and as oft as you thus drink together in time of holy Affembly, give it to others also, as I have done to you, and do it

DJ.

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in commemoration of me. Verf. 26. For as oft as you Shall est this Bread, and drink this Cup, (faith S. Paul by way of conclusion from the premisses, for the Syriack fetting it, fuffers it not to be part of Christ's speech) you do one to another annunciate or proclaim the death of our Lord, till be come again to judge us. Verf 17. And therefore who focter duth eat of this Bread, or drink of this Cup unworthily, (either not performing the Condition required in the Covenant, of which that is the Seal; or breaking the Inflitution of it in any principal part, particularly in that of the Charity & Liberality here mentioned to those Corinthians) he is so far from being benented by that Sacrament, or that death of Christ, that he is rather to be looked on as a man that by this unworthy action had wounded the Lord, contributed farther to the crucifying of him, ver. 28. And therefore let a man examine and thrive himfelf, and fee that he come worthily to that Sacrament, both by laying off all his former hainous fins, and behaving himself in that action Christianly, quite otherwise than those Corinthiam, it feems, had done, ver. 29. For be that eateth and drinketh unworthily (being unworthy by his impenitent fins to approach to fo facred an action, or behaving himfelf founchristianly there) by thus eating and drinking engageth himself to damnation, not considering the death of Christ, which this was to commemorate, and the end thereof, that he should die unto fin, & give himself up to new life Ver. 30. The not performing of which is oft punished even in this life, by fickness, diseases, and even excision or death it felf. Ver 31. Which are punishments of God to bring them to a fense and reformation that nothing elfe will work on. Ver. 32. And fure, fuch kind of punishments are in God acts of chastisement, and so of mercy, to mend, that he may not condemn; to give us our punishment here, that it may not be behind an arrear to be paid hereafter. Ver. 33. Therefore for the fault which you were first told of, that of eating before others, even before they come, engroffing to your felves and despising others, I beseech you let that be mended in these publick Assemblies. Ver 34. And for

for private meals, or eating by your felves, let it be at home, for to take them in the Church is a damning fin. And for other directions, I will give you them when I come among you.

S. What do you chiefly observe tume from this place for

my farther infruttion ?

C. The punctual confirmation of almost every particular before collected from the Gospels: which although it be no new thing, because it was there delivered, yet in effect teaches us somewhat, viz. this, that those other doctrines that according to several mens phansies are delivered concerning this sacrament, having no ground in either of these Texts, have not authority from Christ, nor yet from S. Paul, (unless the other place which is behind will afford them) which what they are, I shall no farther tell you than thus negatively; It being my purpose only to teach you the positive truth to direct your life, not the contrary errors that may fatisfie your curiofity, or provoke your displeature against any. There is also here a great weight laid on a worthy receiving of that sacrament, and to that end, special care mult be taken that we examine our felves, come not to that spiritual presence or visions, as it were, of God, to the renewing of his Covenant withus, with any impurity about us; and as a pawn or pledge of our leaving all other fins, we must fignifie and express our charity and liberality, and not be guilty of any of those earthly fins of pride and covetoulnels, but condescend to 2 common partaking of some part of God's mercies with our Brethren.

S. You told me there was another paffage by the way,

Chap. 12.13. looking this way, what is it?

C. This only, That we have been all made to drink into one Spirit: which by some of the Greek Ancients hath been thought to refer to the Cup in this Sacrament, (though the truth is, it may signifie no more than being watered, or irrigation, a consequent distinct from the planting in Baptism that went before, in that sence as it is said that Paul plant, and Apollos waters, i Cor. 3 6. where the same word is used.) And then the plant

meaning of it feems by the context to be no more than this, That as by Baptism we are all entred and incorporate into that one body, of which Christ is head; to by the other Sacrament, whatever our particular condition in the Church be, we are received into a participation of that one Spirit, which furnishes every order and fort of men with gifts convenient for their ministration; and so this Sacrament is an obligation to charity and humility toward one another, neither oppoling or contemming one another, as follows in that chapter.

S. Will you now proceed to the fourth part of your propofed method, and fee what is to be found to this purpuje in

shat special place, 1 Cor. 10 16?

C I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must mark that the practice of the Israelites first intheir facrifices, and then of the Heathens in theirs, are there brought to evince the truth of what is there faid of this Christian Sacrament; and therefore it will be useful to observe first, what it is that is there said of the Israelites, then of the Gentiles, and then to apply or bring it home to this business.

S. What then is it that is faid of the Ifraclites ?

C. It is this observation concerning their sacrifical

Lites Sacrie featts, ver. 18. that they that eat any part of them (as fical Feafts. when the Priest offered up a facrifice, some parts of the beafts were eaten together by the people) are conceived to have joyned in the service performed by the Priest of Sacrificer, and to have right together with him in all the benefits of the facrifice; his eating is called Eating hefore the Lord, and is by God counted as an acceptable fervice: and whatever flows from God in this case by way of benefit or advantage, comes to him as really as to the Prieft, it being the Priefts part to facrifice, the

> nicating or being partakers of the Altar. S. What I, it that is faid of the Heath no

peoples to eat; and so in those two things there is a mu tual reciprocal action betwixt God and them, they ferve God, and God bleffes them, and that is called commu-

The Ifrae

C. First, that they facrifice to their falle gods, when only the true one ought to have that worship from them, Verfizo and 22. and (as by the 22 it appears) that this is a breach of the Second Commandment, for to that refer those two speeches [Do we provoke God to jealoufie?] in reference to his Title there of being 2 7eslow God;] and [Are we fromger than be ?] in reference to his Title . God, which fignifies frong. Secondly, . (That they which have this mutual conjunction with those falle gods, are supposed to receive influxes from them, and to disclaim expecting any thing from the true one, Verf 20 and 21. where also the phrase [The Cup of the Lord] is to be taken notice of, and parallel to that, [The Table of the Lord] to note the action again, and not the elements, as (before I shewed you) the [This] fignifieth.

S. What then is the refult of both these inflances

sogether ?

C. That they that eat of the sacrifical seath, either of the true or salse Gods, have a mutual conjunction with them, a kind of consederation, perform services to, and receive influences, benefits and advantages from them, do so really from the true God, and are supposed to do so from the salse; (which is the reason why Daniel resused to eat of the portion of the Kings meat, Dan. 1.8. because a part of it being cast upon the Altar to the Heathen gods, the rest thereby was consecrated to them, and so was meat offered to an idol, which a Jew was not to talte of.)

S. How then will you bring this bome to our bufine & in

kind, to the Sacrament?

C. You shall see, Vers. 16. for there the Sacrament is set down, and the nature and use of it. Thus: The Cup of blessing which we bless, or (as the Syriack,) The Cup of Praise, i.e. the Chalice of Wine, which is in the name of the people offered up by the Bishop or Presbyter to God with Lauds and Thanksgivings, e. that whole Eucharistical action (and that express to be the action of the people, as well as the Presbyter, by their danking of it) is the comunication of the Bloud of Christ.

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Christ, a service of theirs to Christ, a sacrifice of thanksgiving, commemorative of that great mercy and bounty of Christ in pouring out his Bloud for them, and a making them (or a means by Christ ordained to make them) partakers of the Bloud of Christ, not of the guilt of shedding it, but (if they come worthily thither) of the benefits that are purchased by it, viz. the washing away of fin in his Bloud : fo in like manner, the * breaking and cating of the Bread is a communication of the Body of Christ, a sacrifice commemorative of Christs ofering up his Body for us, and a making us partakers, or communicating to us the benefits of that Bread of Life, and eat the ffrengthning, and giving us grace. And both these parts of each part of this Sacrament put together are (parallel to what was faid of the Ifraelites and Gentiles) a mutual confederation betwixt us and the crucified Saviour; on our parts, an acknowledging him for our God, and worshipping of him, and on his part, the making over to us all the benefits of his Body and Bloud, (i e. his death) grace and pardon, to fanctifie and to justifie us

cating this Bread (not the Bread it felf) and fo it will be answerable to The erry find to the Cup, not the Wine to note the Wine in the Cup ready for drinking.

> S. You told me eren now that you would hew me bow the phrase [This is my Body] in the Goffel, (interpreted by [this taking and cating is my Body] was to te underflood : perhaps it was now to time for you to pay me that debt

> C. It is a fit scason to do fo; for this very phrase of S. Lauls, The Bread which we break is the Communion of the Body of Christ 1 is the Key to open that difficulty, and indeed perfectly all one, of the very fame importance with that. This breaking, taking, eating of the Bread, this whole action is the real communication of the Body of Christ to me, and is therefore by some ancient Writers called by a word which fignifies the participation. (communication and participation being the fame, only one referred to the giver the other to the receiver) the very ' giving Christ's Body to me; that as verily as I cat the bread in my mouth, to veril, God in Heav T

* Damascen Mirakatit, d'autic > Lego Sam TE MITE. JauCarculy! SI'ATHOW. we Yeleno, Chryfoft

Heaven bestows on me, communicates to me the Body of the crucified Saviour And so all that I told you of the fall sence of that phrase [Communication of Christs Body] is again to be repeated here to make up the fence of those words [This is my Body :] which being so large ly enlarged on, I need not now to repeat to you

S. I Shall fare you that pains, and reft fatisfied with The Conwhat you have already afforded me, and now only remem- munication ber you, that having gone through four parts of your intended of the Body method, the fifth is now next to fucceed, to fee what will of Chritt. certainly arise from these four views: Please you to proceed

to that.

C. I have in effect done it already; vet on condition you will fetch that part, which I told you was more circumitantial and extrinfecal, from that place where I laid down all on that head together, in the places of the Gospels, I will now give you a compendium or brief of the main substantial part of this Sacrament. And that confilts only of two branches, one on our Two Branparts performed to God, the other on God's part per ches of the formed to us. That on our part is * commemorating ' so the bitthe goodness of God in all, but especially that his ter herbs great bounty of giving his Son to die for us: and this memorialot commemoration hath two branches, one of praife, and the bitter thankfgiving to him for this mercy, the other of an- fervious. nunciation or thewing forth, not only first to men, txodalic. but fecondly and especially, to God, this facrifice of the ute.of Chritts, in offering up his body upon the Crois for us. theRed wine That which respecteth or looks toward men, is a profelling of our Faith in the death of Chrift , that which real this looks toward God, is our pleading before him that fa- Pharaon with affiance requiring the beautiful that humbly and wallt him the with affiance requiring the benefits thereof, grace and blood of

of Brack. So that precept, Exod 13. 8, is given by Mofes, That in the Paffeover they thould annunciate, or tell forth unto their Childrenthe merca of their deliverance, () and thence they call the Patchal letten חודת am; ever Annunciation; and from thence, by a militake of a par tage in Hias Levita, end Scaliger conceive that the night after the fourteenth of the month Nifen was called 7777, which belongs only to the lefton then use i.

partion to be bestowed upon us. And then God's part is the accepting of this our bounden duty, bestowing that Body and Bloud of Christ upon us, not by sending it down locally for our Bodies to seed on, but really for our Souls to be strengthned and refreshed by it as when the Sun is communicated to us, the whole bulk and body of the Sun is not removed out of its sphear, but the rays and beams of it, and with them the light and warmth and influences, are really and verily bestowed or darted out upon us. And all this is the full importance of [This is my body] or [this is the Communication of his Body.] And so I have past through the fourth undertaking also.

S. There is then only a fifth behind, to apply all this by way of illustration and confirmation to what is faid of this

matter in the Catechifin.

C. This will be easily done, you would be able to do it your self; yet I shall go before you in this also.

S. The first Question then is, [Why the Sacrament of the Lord's Supper was ordained?] and the Answer. [For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby:] What is the meaning of that Answer continual remembrance of the Sacrament of

(wer ?

All here

C. Diffolve the words, and you shall see mott clear-First, Christ died: Secondly, this death of his was a facrifice for us, an oblation once for all, offeand to his Father for us weak finful men: Thirdly, by this facrifice we that are true Christians receive unspeakable benefits, as thrength to repair our weaknels, and enable us to do what God in his Son will accept and reconciliation, or pardon for us milerable finners: And fourthly, the end of Christs instituting this Sacrament, was on purpose that we might at set times, frequently and constantly returning, (for that is the meaning of continual, parallel to the use of " without ceafing] applied to the facrifice among the Jews, and the duty of Prayer among Chrithans) remember and commemorate before God and and Man this facrifice of the death of Christ.

S. The next Queftion, [What is the outward part or fign of the Lord's Supper?] and the Answer [Bread and Wine which the Lord hath commanded to be received] are fo plain, that I (hall not crave your aid. concerne it is this, that Bread and Wine is in this, as Water was in the other Sacrament, the Element or outwas I part, fet to fignifie somewhat elfe; this appointed by Christ to be eaten and drunk as the water to be dipped in, or frinkled with. And fo likewise for the next Question, and first part of the Answer, That the Body and Bloud of Christ is the inward part, or thing tignified by the other, the Body broken on the Cross fignified by the Bread broken and eaten, and the bloud pour red out on the Crois fignified by the Wine poured out into the Cup and drunk by us. But then what is the full importance of that which follows in the latter part of that answer, That the Body and Bloud of Christ are verily and indeed taken and received of the faithful in the Lord's Supper?

C. It is this, That in that Sacrament God really be- The Rody flows, and every faithful prepared Christian as really of Chrite and truly receives the Body and Bloud of Christ. As trul, as the Bithop or Presbyter gives me the Sacramental Bread and Wine, so truly doth God in Heaven bestow upon me on Earth the Body and Bloud of Christ, i.e. the crucified Saviour, not by local motion, but by real communication, not to our teeth, but to our fouls, and confequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ: The truth of which you had even now confirmed by the words of the Gospel explicated by the plainer expression of Saint Faul, That the Cup was the Communication of the Bloud

of Chrift, &c.

S. The next Question is plain also [What are the be- The benetits nefits whereof we are partakers thereby?] Be you plea- of it, fed to explicate the answer to it.

C. Diffolve it again, and you will do it your felf. Thus: The first benefit is the strengthning of our Souls The test.

by the Body of Christ, as our bodies are frengthned by Bread. Bread fignifies all nourithment for the body, and is called, you know, The flaff of life, without which the body is not able to fuffain it felf, but grows feeble, flag. gers, and falls into the very grave of death and rottenis if this staff be not constantly continued to it. Thus is grace to the Soul; we can do nothing that is in order to spiritual life (but fall into fin, custom of fin, the putrefaction of the foul, and fo to eternal death) without it: and having for feited that Hock that God had given us in Paradife, we have none of this kind left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new flock and staple of grace and strength, for every one that shall in the Name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I fay, though not to keep us infallibly without finning any more, (though not to possess us irrefiltibly, and to keep us that we cannot fall) yet to enable us to do that which God in Christ will now graciously accept at our hands, i.e. to ferve him fincerely in holiness and renewed righteouthess, and to enable us again (if we be not wanting to our felves) to continue and perfevere thus to our lives end.

S You have the wed me the first benefit, but I concerne

there is another , what is that?

the tecond.

C. It is the refreshing of our Souls by the bloud of Christ, as our bodies are retrethed with Wine. Wine may be taken in a double propriety, one to refresh the thirsty, another to comfort the sick; as a little was allowed to Timothy for his ' frequent sickliness. He that pants for thirst, hath his inward stame quenched (and so is refreshed) by Wine; and he that hathany indisposition of body, hath that eased (and so is also refreshed) by Wine. And just thus is the pardon of sin to a thirsty wounded Soul; the conscience of sin is a stame or hir within, and a deep wound to the Soul, and no rest, no quiet under it; and God's free pardon and remission, his speaking peace to the unquiet, his saying [Thy sim are fregiven] to the burthened and fin sick Soul.

word uted for the difcates as well as weaknetles.

Soul, is the greatest, only refreshment to that Soul. Let God fay this word only, and thy fervant shall be healed. And this pardon was wrought by the Bloud, i.e. again by the death of Christ, by the sacrifice and satisfaction of that innocent Saviour, by which suffering we are released, by whose stripes bested.

S. But bow it this firength and this pardon purchased by

Christs death?

C. The strength thus: Christ teing in farm of God, Strength and equal with God, took upon him the form of a man, by Christ's all of him but our fins, in this he suffered a shameful death, death; whereupon faith the Apolthe, God did bigbly ex alt bim, rewarded this great humility and patience of his with this dignity and preferment, That all power (hould be given to bim both in Heaven and Earth; that he might dispense to his Disciples all the riches of Heaven, i.e. that sufficient strength and grace which will, being made use of, raise usup from death, spiritual and corporal, enable us to live like Saints here, and raife us to life again hereafter. This power was indeed enflated on him at his Refurrection, but purchased by his Death.

S. How was the pardon of fin purchased?

C. You have oft heard; by the fatisfaction wrought And Pare by him in his sufferings, taking upon him to be our furety, and to fuffer in our stead, that as many as are renewed by his grace, may be released by his sufferings; and from both these results the consummation of our hope, everlasting bliss in another world: God's mercy (when he is thus reconciled to us in the Bloud of his Son) rewarding every poor mean Christian action of ours with eternal glory.

S. There remains now no more behind, but only the concluding Question, which supposing these benefits thus made over in the Sacrament, but imagining it impossible that anworthy, unprepared, profane receivers should be ever the bester for it, asks [what is required of them which come to the Lord's Supper?] What have you to add to that

Anfwer that there is given to that Queftion?

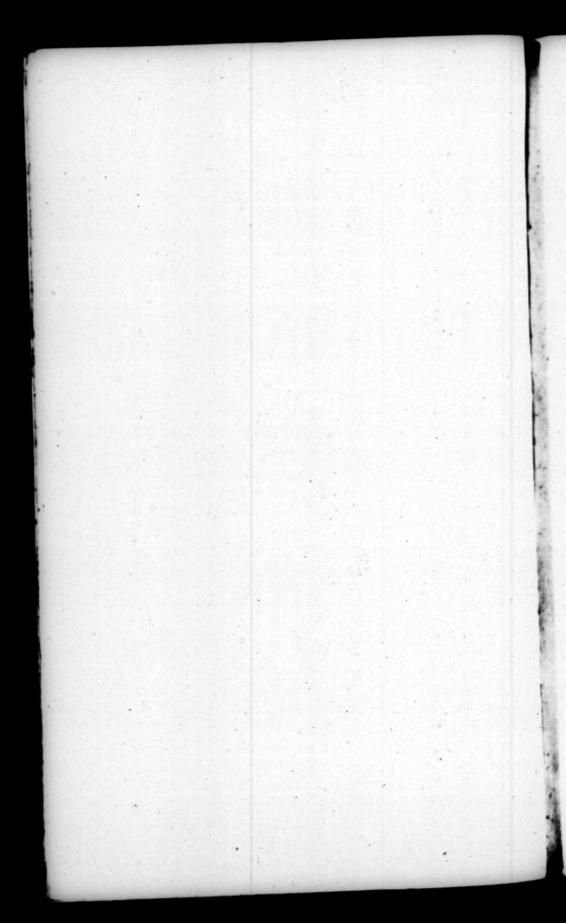
C. No more but this; That every man is infinitely ration for concerned to have his Soul always poffett with every coving.

The prepa-

part of that preparation; that the careless oscitancy and facal flupidity of the world, in never formuch as confidering whether they have any of them or no, is a most prodigious thing ; that the time of preparing our felves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgement of the Church) is a very fit time for that felfexamination; that till that be done, and all and each of those graces found fincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuse any for not coming because he is not prepared, but rather aggravate the fin upon him, that rather than thus he himfelt, he will part with fo great a treasure;) and lattly, that the particulars of which we must thus examine, and which we must thus require of our felves, are tive. 1. True Repentance, (containing fenfe, forrow, humiliation, contrition, confession of all former fins) 2. A stedfast purpose to lead a-new life, Resolution to actorm all, and that refolution fuch as will fland faft in the hour of trial or temptation. 3. A lively faith in God's mercy through Christ; a faith, and that a vital one 4 A thankful remembrance and commemoration of his death. 5. Charity with all men. Every one of which being in their leveral due places particularly explained unto you, I shall suppose you sufficiently instructed, and only defire to oblige you that all this be not laid up to fill your brain, but funk down into an honeft heart, that knowing thefe things, you may be capabir of that blifs that belongs to the doers of them.

O Holy Jesu, that camest down from Heaven, and west pleased to pay that dear Bansom on the Cross for me, on purpose that thou mightest redeem us from all Iniquity, and purific unto thy self a peculiar people, zealous of good works, we beseech thee to write thy Law in our hearts, that most excellent Divine Law of thine, that we may see it, and do it, that we may know thee, and the sower of the security of the security, and express it in turning every one

of us from bu iniquities : that we no lemer flatter our felzes will a formal external ferring of thee, with being bearers of thy Word, partakers of thy Siciaments, professors of thy truth , knowers or teachers of the Well; but that we tabour to joyn to thefe an uniform faithful obedience to thy whole Goffel, a ready chearful fubjettion to the kingdom, that thou mayeft rule and reign in our hearts by Faith ; and that we being dead unto fin, and living unto righteoufnels, may bare our fruit unto holinels, may grow in grace, and in the pradical knowledge of thee our Lord and Sociour Jefus Chrift; and atlift, perfecting unto the last, attain to that endless glarious end, the reward of our faith, the fruit of our Labours, the perfection of our Charite, and the crown of our hope, an everlafting bleffed life of love and boline fo with thee, O tather of Mercies, O God of all Confolation, O boly and fantifying Spirit, O bleffed Trimity coeternal To which one Infinite Majefty, we mift humbly aferibe the konour glory, power, praife, might, ma-1efty, and dominion, which through all Ages of the World have been given to him which fitteth on the Throne, to the Haly Spirit, and to the Lamb, for ever me.e. Amen



OF THE REASONABLENESS

OF

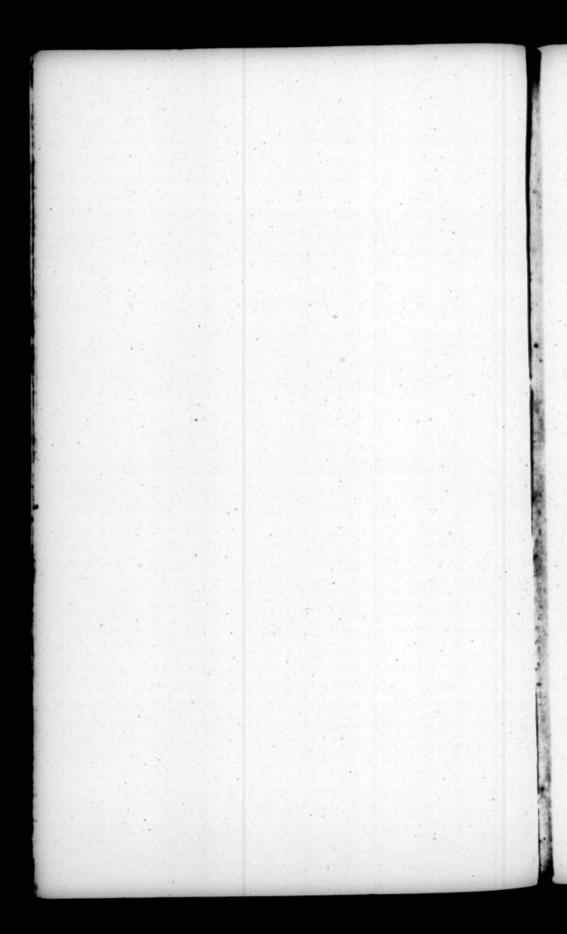
CHRISTIAN RELIGION.

By H. H. D.D.

Ετοιμοι ακ περίς απολογίαν παντί τω αιτέντι ύμας λόγον περί τω ύμιν ελπί-

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MDC LXXVII.



OFTHE REASONABLENESS

OF

CHRISTIAN RELIGION.

The Introduction.

T hath always been accounted more Rea- Sed. 1. Sonable to doubt of Principles first, and then to throw off the Deductions that naturally arise from them, than to contest the Conclusions when the Principles or Pre-

misses are granted. This occasioned that saying of Picus Mirandula, That the Speculative Atheift was the greatest Prodigy but one, and that was the Practical Aibeift. To acknowledge Christian Religion to be true, and consequently that without sincere obedience to all Christ's Precepts, not only the infinite rewards of the Gospel are forfeited, but the infinite torments become our portion; and yet to live lives of profanenels, and luxury, and indulgence to every liberty that fuits with our humours. Without fear or discomfiture of mind, is a shortness of discourse, that no man that bath confideration enough to examine, or judgment to compare, can chuse but discern and condemn in himself.

fi nullum fi nem effe purarent Ærunna: rum homines, nulla TATIONE VA lerent Religronibus atque minis eum Lu-

nam As therefore the * Epicurean that was refolved not to be reprett, or live in the awe of Religion and Priefts, counted it but necessary to disbelieve the perpetuity of torments beyond this life; so hath it been Satans method (and the advantage which he hath taken of these times, from the commonnels of catting down mounds and hedges, of disputing and questioning the most establish Truths) to offer it to the Reason and Judgment of his obliftereva Clients, Whether it be not more easie and hopeful to break up the foundation it felf, than, while that remains in its firmness, to demolish that which is erected upon it, and by entangling men in those practises which render them uncapable of receiving benefit by Christianity, to oblige them to endeavour to call off the doctrines, and to rid themselves from the ill consequences of it. Thus have some men taught themselves the skill and dexterity of unravelling principles, and by giving themselves liberty to disobey Christ in some pleasant or gainful particulars, have at last in their own defence (that they may Salve their phanemens, and appear congruous to themselves) arrived calmly to the scorners chair, the casting off Christianity it felf.

Sc8. 1.

In flead of gainless complaints, I shall therefore haften to give some check to this growing evil, and reduce the whole matter of debate to these two heads.

Sed. 3.

First, Ishall consider the Grounds of Christianity in the gross, or bulk, all of it together, and in some meafure justifie the reasonableness of them; and then se condly, I thall descend, in the retail, to the survey and vindication of those particular branches of Christianity which appear to men at this time to be least supported with Reafon.

CHAP. I.

The Grounds of Christianity, or the Reasons upon which men embrace Christian Religion in the groß, all of it together.

IN lieu of the many grounds (or several branches and Sell. 1. improvements of the came one complicated ground) which " other men have very rationally enlarged on, "H. Grocius this present discourse (which desires not to expatiate, & Ph. Mornor to suppose the Reader to have renounced his Christi- ney anity wholly) shall confine it self to these two heads; First, the Testimony on which Christianity is built ; fecondly, the advantages that those which embrace it shall reap by it. The first will render the belief rational, and conclude it impious to doubt of it. The fecond will render the belief gainful, and conclude it most uncharitable to our selves, yea, and unsafe and treacherous, not to adhere to it. The first will pronounce it, with the Apostle, A faithful faying; the second, worthy of all acceptation. The first will reconcile it to our brains, the fecond to our hearts: The first will give it possession of our understandings; the second will ravish our wills with the beauty and luftre of it.

The Testimony on which we believe Christianity, Sea 1. on which we believe that Christ was fent from God to reveal his Fathers will unto us, and to be believed in all that he delivered to the World, (which when it is believed, it necessarily follows, that all and every part of Christian Religion is infallibly true, and capable of no farther doubting) is the most important, and convincing of belief, or faith, which can be ima-

gined.

For if the Apostle had not said it, it is yet in it felf Sea. 3. most evident to common sence, That Faith cometh by bearing, i.e. that I cannot believe any thing to be true on any better, nay on any other, ground but only that I hear it thus affirmed. And as the affirmation is, such

is the belief: If the affirmation be from a fallible person, from a mere man, the belief must be a fallible belief; but if the person affirming be infallible, then is the belief infallible also.

Se8. 4.

That infallible affirmer is but one, wiz. God, of whose nature it is to be veracious, to be able to do any thing but to lye, which was also affirmed by Christ out of the Principles of common nature, Let God be true, and every man a lyar, s.e. though no infallibility of testimony can be attributed to any mere man, yet whatsoever is testified by God, doth certainly deserve to be fully credited.

S. H. c.

And therefore if God shall tellifie the truth of any thing, there can be no farther scruple or possibility of doubting, or suspecting the truth of what is so testined, than there is actual doubt whether the God of Heaven be God, or whether the God of truth be the father of lies: which as it is a degree above the denying of Christ, and above the infidelity either of the lew, or Mahomerane, or even of Heathenism it felf, in that notion wherein it fignifies the * acknowledgment of more Gods than one, (for all that have adored any dety have acknowledged that God, or gods, to " fesk nathing but truth) fo is the pretending to it peculiar to very few fince the beginning of the World. There being not many that appear in flory to have affirmed that there is no God at all, and those not able to perfwade others that they did believe themselves when they so affirmed.

Pyth.

Sed 6

Now this affirmation or tellification of God, that Christ was sent from him to declare his will to us, &c. (upon which, being once supposed, the truth of all Christian Religion truly so called is immediately and infallibly sounded) hath more than one way been authentically interposed. Such are the many repeated testimonies of the Prophets in the Old Testament (which finding a perfect completion in Christ, and none but Christ, do amount to a divine testimony.) Such was the coming of the Angel to Mary the Mother of Christ, and to Elizabeth the Mother of John Baptist, in the New

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Tellament ; as also the Star which lighted the wise men . Est quoq ; of the East unto him, (and of which the "Heathens bilior etanthemselves have affirmed, not only that it was a special ctior histo-Star that never before appeared in the Heaven, but also ria quarperthat it had a portentous fignificancy, pointing at the de- ttella cuint-Scent of a venerable God, for the Salvation of men, and the dam intoliby Christ and his Apostles, which are another kind of prænuntia-God's speaking to us in men, and upon Earth (particu- tos, sed delarly that of raising the dead) and are by the Apostles scentum Deivenerabilis Hyled, what in reason they are, demonstrations, Alls 2. ad humane 22. and tellifications of God himfelf, Heb. 2. 4. But fervationis above all his own Resurrettion out of the Grave, after question to he had been crucified by them. God by thus raifing him beamine me. is faid (most truly according to the dictates of Reason) mein in to have " given to all men Faith i e. an argument of full the Greek, though that conviction, that he was what he pretended to be, and be not ex. to to " fet him out as the person to be believed on, tant) rerumbeing powerfully and determinately pointed out by flum gratithat great act, to be the Son of God. But because all am quam of these would much lengthen this discourse above the a Chaldris defigned proportion, and because each of them are fuifferestanlargely infitted on by others, and because no testi- tur, qui Demony is ordinarily deemed more Authentick than that um nuper natum muaudible wice, I shall therefore chuse principally to in neribus vefift on that one ordinary way of God's teltitying to men, nerati fune, known to the Jews by the title of 717 Tathe daugh in Plat, Tiser of voice, or of shunder, i.e. a Revelation from Hea- maum, p. ven, delivered in (or coming out of the midft of) thun- 219. der, which, say the Jews, was the special way of God's eager -. revealing himself under the second Temple.

or, Acts

Spriegram aurit in ruge it it fire aural Sino, and the migration in a fire Go. 1. 1 Pet 1.21. " igidin de ded de d ce dicadues, if a raccionas maper, Rom, 1 de

And by this God three times gave tellimony to Christ. Sed. 7. First, immediately after his Baptism, Behold, she Hesvens were opened to him, i.e. visibly and miraculously parted asunder, and be, i. e. John that baptized him. fam the Spirit of God descending like a Dove, and coming upan him, i.e. descending as a dove descends upon

any thing, visibly hovering and lighting on him; And tehold, a voice out of the Heavens faying, i.e. as the Heavens parted afunder, a clap of thunder came out, and with it a voice delivering these words, This is my beluxed Sun, in whom I am well pleased, i.e. this is my Son, whom I have fent, his coming to the world and his undertaking is perfectly agreeable to, and hath its original wholly from, my Will. From which Testimony of God's it is consequent, That whatsoever he teaches, comes from God, and is to be embraced as that which is perfectly his Will and Law. And it is observable that in one of the old prophecies of the Mellish, where it is foretold that God's Spirit Shall descend upon bim, it is affirmed almost in the very words which were here said to come out of the thunder, that this was God's believed, in whom his foul (i.e. he) was well pleased.

So again a second time, in the presence of three sober men (which was the number by which the weightiest matters were authentically testified) Peter and James and John being all with him in a mountain, Behold a lightfome cloud overshadowed them, and a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased: bear him. Giving an unquestioned authority to all that should ever come from him after.

Thirdly, At a time not long before his death, when he was a praying to his Father to glorifie his Name, A voice came from Heaven, saying, I have both glorified it, and will glorifie it again. And of them that flood by, some said that it thundred; others, that it was an Angel that spake so him. From both which it is easily concluded, That God, whether by, or without the Ministery of an Angel, was heard to speak to him out of the Thunder.

Sell. 10. What was thus done personally to Christ, was with some small variation promised, (and so by John Baptis first foretold) that it should be performed (after his departure) to his Apostles or Disciples, who were to preach his Doctrine, and what they knew of him, after his going out of this world: and accordingly, in

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the very manner which was foretold it came to pais, as all other things forecold by him did punctually follow. For as they were all together, there was fuddenly a noise from Heaven, as of a violent wind, and filled the whole bouse where they fate. And so this (thyled the " Baptizing them with the Hely Gboft, i.e. Recei. " Acts. 1. 9 ving them with a far higher Ceremony than that of Baptilm, viz. with a thining glorious descent of the Spirit of God upon them) did at once give them their Commission from Heaven, and was a testimony of God himself, That what they should teach from Christ, was the very doctrine which God required to be embraced

by the World.

And of this fore there was yet farther one molt emi- SeB. 11; nene passage. A known and eminent Jew, one Saul, who by his Sec (a Pherifee) and by his extraordinary warmth and zeal to the JewishLaw, in opposition to Christianity had interested himself profettly in the persecuting of it, had a principal hand in the putting S. Stephen to death (as appears by the witnesses laying their garments at bis feet, Acts 7. 58.) and was engaged in a most vehement bloudy design against the Christians in Damasew, and having gotten Letters of Commission from the High Priest to that purpose, All 9. 1. was now very rageful upon his way thither : This man thus breathing out threatnings and flaughters against the Church, and as he was close to Damasem, his journeys end, on a Sudden a light from Heaven shone about bim, like lightning flathing about his ears; and falling to the ground, by that means he heard a voice faying to him, Soul, Soul, why persecutest thou me? in words so convincingly delivered, that he knew affuredly that it was God that by an Angel thus appeared and spake to him: and thereupon he gave answer immediately, Who art thou, Lord? The voice replied, I am Jesus whom thou persecuteft, with the addition of other words, which struck him into such a horror, that immediately trembling, and in agony of Passion, he said, Lord, what wilt thou have me to do? And was again answered what he should do, Go unto the City, and there he thou!!

should receive particular directions. Which according ly happened, and this person became immediately a prime Apolile, or Preacher of Christianity. This thing was not done privately, but every circumstance of the flory was publickly known at that time: his Letters from the High Prieft were known to the Sentedrin; and before he came to Daniascius, the news of them was come thither, fo far, that Anonias a Christian there, that in a vision from God was bid to go so him in fuch a house, made this objection against obeying the command. That this was the man that had done to much mischief, and was now come with such a Conmission to apprehend all that profest the worship of Christ in that place And besides, there was company with him on the way when the Prodigy befol him, and all they heard the voice, and for no body, Verf. 7. Tis True indeed, that in one relation of that passage, All 22 9 it is faid, that they beard not the tone. But that (as all other feeming contradictions of the Scripture) is easily salved by observing, that the word 717 in Hebrew, which fignifies a poice, fignifies sbunder alfo, as Heb. 12. 26. Whose voice, i. e. Thus der, (hakesh she Earsh; and so very often. where it is faid, that they board the voice, the fence is, that they heard she shunder, which was joyned with the lightning that flasht about him : and when it is said, they heard not the poice, it is exprest in the place what is meant by it, they beard not the voice of bom that thake to bim, i.e. the voice of Christ immediately appearing from Heaven, and calling unto him, Saul, Soul, &c. but only faw the lightning and heard the thunder: but what was faid to him, he only heard that was concerned in it; but by the effects, his answers, and consequent charge, they easily discerned that also, though they heard it not. This flory did this man always ayow as a notorious Truth, whenfoever he was called in question by Jews or Romans for preaching Christ; and there was never any question made of the truth of it And this went for his Commission to be an Apostle of Christ; and he never sought for any other; and after doing

doing more service in the Church than all the rest of Christs own (regularly chosen, and defigned) Apostles, he at last laid down his life for the Testimony of that Truth which before this he had fo sharply persecuted.

This is not all yet; for at the beginning of the Sell. 12. diffusion of the Gospel to the Gentile World, and for the declaring of Gods Will in that particular, there was not only a Vision to Cornelius, and an Ecstafie, and an audible Voice from Heaven to Saint Peter, in these words, Arife, Peter, kill and eat, (the obscurity of which words, and of the Representation to which they belonged, was prefently interpreted by the Effect:) but beyond both thefe, it follows, that at the Preaching of Peter to Cornelius and the rest of his Company of Gentile Believers, the Holy Ghoft fell on all that heard the Acts 10.44 Word, i.e. probably came down upon them in some way of visible appearance, (the like as before had befaln 'see Act. s. the Apoliles ;) or if not fo, yet in fuch manner as evi- 8.& 11.15, denced it felf by giving them power of feaking france & 17. languages, and other Gifts and Graces, fitting them for several conditions in the Church. And this was feen by the Jews, that were very far from being inclineable to believe fuch a thing of Gentiles, and being convinced by the evidence, were aftonished at it, rapt with . Verf 45. admiration at the thrangeness, but no way doubting the truth of it. And it so fell out, that Peter afterwards being called in question by other Jews, for what he had then done in Preaching to Gentiles, (which they thought utterly unlawful) by this relation of the descent of the Holy Ghoft upon those Gentiles, "he fatisfied them; "Act 11.15, which fure he could not have done, if there had remained & 18. any doubt of the truth of it. And the fame fell out again Att. 19.6 to the Epbefian Disciples, and the truth that it did fo was evidenced, by their feaking all frange languages (which they had never learned) and prophecying. Two Gifts which were so contlant consequents of that coming of the Holy Ghoft on any, that they teffified it convincingly to those that had no evidence of the fact.

The Propriety of this Descent to this turn, and to that Seff : other grand one of giving Commissions (and authori-

zing, and so testifying the Truth of all that should be taught by them on whom the Spirit thus descended) may perhaps be better understood, by remembring the Customs appointed by God among the Jews. Those that were among them called to be Prophets out of their Schools were assumed and consecrated to it by Anointing, (2 Ceremony of advancing to some eminent Office; and therefore the Chaldee Paraphrase for Unstion, reads ordinarily NOT Advancement.) Now for many years before this coming of Christ, Prophecy had failed among the Jews. Under the second Temple, say

"Gradus Revelationis Divinæ quatuor. Nesuah, prophetia per visionem & spectra, Ruach Haccodesh, afflatus Spiritus Sancti, qui erat sine istis, ut in David.&c. Urim & Thummim, in pectorali judicii (splendescentia pectoralis, seu Hoschen, præmuntians Judæis victoriam, quod cessavit splendescere An. 200. antequam ego scriberem, inquit Josephus, chm Deus irasceretur ob transgressiones Legum. Vid Suid. in voce sphod) & Bath Col. i e. vox cessitus audita; & haccultuma erat sub templo sccundo, &c. Vid. P. Fagium in Targum Pent. Exod.

they, there was no Oil, nor any way of Revelation, fave only that of the voice from Heaven. Now therefore when God was thus pleafed to fend his Son, to reveal his compleat Will unto the World, and from him to continue the fame by his Apostles and others after him; in stead of that solemn Ceremony of Unction, is this visible Descent of the Holy Ghost on him and on them in a shining fiery Cloud, and with it these words of Consecration to

Christ, This is my Beloved Son, &c. and in lieu of that voice, the Gift of Tongues to the Apostles and others. This was foretold by one of the Jewish Prophets long before, That the Lord should anoint him to preach, and that the Spirit of abe Lord should be upon him, i.e. that he should be anointed i.e. ordained, to this Office of Preaching God's Will, not by material Oil, but spiritual Unction, by the real Descent of the Spirit of God upon him. And accordingly one of his Disciples, S. John, being to consute a sort of Antichristian Hereticks of his time, which denied Christ to be come really in the slesh, useth no other Argument (to fortishe them to whom he writes) but only the mention of this Testimony from Heaven, this Descent on Christ and the Apostles, & others who had instructed them in Christianity; which he veils under the title of the Unction,

siz that unction vulgarly known among them by that name; the "Tration from the boly One, as he calls it, i.e. from . John 10 God in Heaven, by which (as by their Teachers it had been communicated to them) they knew all things (i.e. were fure that the Doctrine they had been taught was true) and needed not be taught by any, i.e wanted no more Arguments to confirm this truth unto them : That unction, as he farther adds, teaching them of all, i.e giving them fufficient instructions in that matter, and in all other fach Fundamental Truths of the Christian Doctrine. teffified to them by those who had been thus anointed immediately from Heaven, authorized to teach them Truth. This same again, as far as concerned Christ, is by another . Evangelical writer joyned with his working of Miracles, and called God's anounting bim with the Holy Gooff and with power, (asin * another place Gods anoin * Act 4, 17 sing bim, alone) which is directly the fame with that other phrase used by S. Paul, the * demonstration of the Spi- 's Cor. 2.4. rit and of power, the Descent of the Spirit, and working of Miracles: the two things which he urged to the Jews or Heathens wherefoever he preached, (asthings which he was sure they could no more contradict than Demonstrations themselves, there being so many then alive that could witness the truth of them.) In which respect, he after tells them of God's having confirmed them into Chrift, and anointed and fealed them, all in the same fence, to fignifie God's having afforded them these convincing Tellimonies of the truth of Christianity, preached to them by those on whom the Holy Ghost had descended, and who wrought Miracles among them.

That this was a very competent Confirmation of the Sell 14. Doctrine of Chrift, may yet farther appear by confidering first, the Persons to whom this was to be done, the then Church of God, the people of the Jews which were acquainted with his Voices, and his Prophets, and his Oeconomies formerly among them: Secondly, the matter that was thus to be confirmed, no greater change than to which this way of atteffation may in reason be deemed abundantly proportionable. For the things to be believed, only the real completion of some things

which had been before foretold, and the revealing some truths which had been more obscurely represented inthe Old Testament, and then those, how high and mysterious foever, vet being clearly revealed by Christ and the Apostles in the New, and the explicite belief of them no further required of any than in proportion to the degree of the revelation of them, the revealing of them must be looked on as the fatisfying of an appetite, a defire of more knowledge (which is naturally in all men, and is tharpped by the having received some imperfect raies of it) and confequently should not in reason be expected to be atteffed with fuch a pomp of figns and prodigies, as impositions of Tasks and exactings of obediences are wont to be. Then for the thingsto be done in Christianity, the duties and obtervances; It is again confiderable, that the change in that respect was not such as would denominate it a new Religion, but only the reforming & perfeeting that which was before received among the Jews, and the making it more tolerable and easie to be received by other parts of the (Gentile) world. The worthip of the One True God, Creator of Heaven and Earth. (contrary to the falle worthips of the many gods and idols of the Heathens, and to all the unnatural lufts attending them) had been sufficiently tellified to the Nation of the Jews by many voices from Heaven, and undeniable attettations of God himfelf (and indeed to other Nations by the fearful, miraculous judgments shewn in Egypt, and on the Canaamter, under the conduct of Mefer and Johnus, &c.) and by Gods continual refiding among that people, and his atteffing that by the Crim and Thumman, by the feveral Prophets fent by him, and the other ways of revelations. And to those that granted all this it was foretold (so often that no Jew doubted of it) that there should come days of Reformation, that there should come a Messias. This was long ago promifed through all paffages of their flory : to Adam under the title of the Seed of the woman; to Sem, that God Should dwell or pitch bu Tabernacle in the Tents of Sem, take fieth upon him in his family; to Abraham, to fu dah, to David, and all along through the writings of

their Prophets. Concerning this Meffias their carnal hearts had pre-conceived some mistakes, as that he should be a glorious King here, and make them again (after their being subdued by the Romans) a most victorious, glorious people on Earth, and this howfoever they demeaned themselves, only by the priviledge of having Abraham (to whom great promises were made) to their Father. At last this Messias (otherwise described by their Prophets, as one that thould come in a mean and lowly manner, no way defireable to the eye of the world, Ifs. 53.) comes just as had been forctold, a forerunner being fent before him, on purpole to prepare his way, to disposses them of their fond per-Iwasions of their absolute election by having Abraham to their father, and pointing him out particularly as the Son of God, the Messias that was now to be received (as he had been so greedily and so long expected) by them. This forerunner that thus foretold, and after pointed him out, was (as they that crucified Christ confess) by all the * Jews taken for a Prophet. And Mat. 21, 26. moreover to this testimony of this acknowledged Prophet, comes in the addition of the miraculous descent of the holy Spirit, and the voice from Heaven, and all that hath been mentioned consequent to that. And to those among whom this had always been acknowledged an authentick way of attefling God's Will, nothing could be more required but this. Christ then (or God himself in humane nature, assumed of a Virgin, and born after a supernatural manner) when he came to thirty years old (the age of a Doctor among that people) fets to this business which it was foretold he thould perform, tells them how the former Law was to be reformed, (and especially their former lives, from external observances to internal purities) and how to be filled up and perfected in some particulars; and then lightly changes some ceremonies customary among them, and accommodates them to prefent use, removes the wall of division which had been between them and all the rest of the world, shews them that that was means only to keep them from imitating the Heathens

fins, and now that there was more need that Heathens and they should love one another, and joyn to reform both their lives, and practife Christian vertues, than keep that supercilious diffance from one another; and in a word, he brings the whole matter to fuch a model, as all other men but the Jews like extremely better than that which was before among them, and confequently, come in in sholes at the preaching of it; and the lews that do not fo, acknowledge the only reason why they do not, to be their zeal to their law of outward performances, and the perfwafion of their absolute election; that is, in effect, that they had no other quarrel to him, but only that he did not teach the doctrines that they liked and were before imbued with, which if he had, he had by that very means done contrary to the prophecies by them allowed of, which foretold he thould work a Reformation. Upon these unreasonable terms they crucifie him: and by their doing fo, more wonderful atteffations yet are given to all this. very death the Sun is miraculously eclipsed, at a time of the Moon when by nature it was absolutely impossible, and to far against all rules of Aftronomy, that learned men in other places took notice of it to be a vielence done to Nature, which mult fignifie some great matter. Then a prodigy befalls the Temple, and that a very fignificant one. Then the bodies of many dead men ante & go to ferufal m, and are feen by many. But above all, he himfelf rifeth from the dead, and Angels again are fent to give notice of it: and those that at his death had feared themselves deluded (as adverfity is a great tempeation, and by Christ himself foretold to be so) are every one of them confirmed by feeing, touching, talking with him ? and what is feen and tellifyed by them, was I en also by fire hundled persons at once, which lived many years to attest the truth to all that doubted it. And at length (which was the most immediate testincation of the truth of all the former) he is bodily and visibly taken up into Heaven before their eyes.

When that was done, there was but one imaginable method behind, that, according as he had promifed

while he was upon earth, he should, being himself departed, fend the Paraclete, which by deteending visibly upon the Apostles, and by endowing them with the gift of doing Miracles, and of speaking of all Languages, which they were known never to have learnt, thould enable them to convince the world, by the tellimony of Christ's Returrection and Ascention, and destroying of Satan by his death (the most improbable means of working victories,) that he was the Meffiss foretold, that Seed of the Woman that should break the Serpents bead. On firength of this, they which fo lately doubted, now chearfully lay down their lives in tellifying of all thefe truths: And those lews that did not yet believe on him were, according to his diffinct Predictions many times repeated, (they, their Temple in which they trufted, their City, their whole Nation, and infinite multitudes of them, wheretoever they were found) most stupendroufly destroyed by the Roman Eagles or Legions this (thus halfily put together, fo as necessarily to omit many weighty circumstances under every head) is fure prodigy enough to atteft and authorize no greater a change than the clearer Revelation of some obscurer truths, the confutation of some false Doctrines, and the Reformation of some Ceremonies, and the perfe-Aing and heightning of some Laws Lis perfect before, and the inflittuting of a few ufeful Ceremonies in flead of many burthentome ones, can be thought to amount to.

This first ground of believing Christianity being thus Seel 16 mentioned, is not capable of any dispute from any reasonable man, unless from him which shall question whether this be not fabulous in the relation; i.e. whether first there were ever indeed heard such voices; or fecondly, whether they were not delufions of the hearers, or at least the voice of some other, and not of And to him that shall make the former scruple I shall be able to give as satisfactory an answer as is possible to be given of a matter of this nature, of any the lightest or weightiest consequence : to a matter of this nature, I fay, i. e. of a matter of fact, (for fuch

it mult needs be, that fuch a voice was heard from Heaven) and that fact path formany hundred years ago: For hift, that fact was of necessity to be confined to some determinate time and pla e, to be done some. where, and why not in Jules, where it is faid to be done? to be feen by fome particular men, and by them of necessity (if it were to be known) to be attefled to others: nay, if it had been done to as to be heard and feen by the whole World then living, (though that this should point out that one Person fesus, would not be well reconcileable with that, because his Body could not be in every place) yet could not the next Az come to know this, but mult be forced to make use of the attellation of men of that Age to reveal it to them, and so proceed by the very way that now is allowed us, that of faith or believing. For fecondly, should there at this hour come the like voice from Heaven, in the hearing of any the most credible honest men of this Age, what way would be expected to convince the Ages to come (who should not be present to Hear it) of the truth of this, but by the conflant affirmation of those who are now ear-witnesses of it, and by their committing all this to writing now, fo that all that thould now have, and fuspect, or believe it a forgery, might be able to examine and discover the truth of it, especially, if to that they should joyn the doing of the greatest Miracles, which coming only from God, can not be conterved to be by him allowed to affift the bringing a lycinto the world?

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Beyond fuch testimony of eye or ear witnesses thus publically and authoritatively protested, and conveighed to potherty, there is no rational evidence imaginable for those that lived not in that Age; nor do men at any time exist, or require any more authentick proof of matters of raction ground of believing any thing. For as to the voice of God again from Heaven, (which alone can pretent to be above this) this is not at all commodicusto this turn; for this were for God to multiply products incoroperly and unseasonably, 'tis sure unnecdfaceh, and to all that were not present this would be again as in thosable as the former.

For the tellifying an high important Truth, which can Seit 18. not otherwise be known, God hath been pleased thusperfonally to interpose his own Power & Authority and to foeak from Heaven, yea and to repeat that again & again, that there may no matter of doubt remain concerning it: But when that hath been thus done by God fufficiently, then are there sufficient humane means to convey the truth or hiftory of this fact to other men, viz. the teflimony of those that faw or heard it. And as it were ridiculous to suppose or expect from God, that he should tettifie from Heaven, that fuch men did hear that former voice from Heaven; fothe fame Law of God and Nature which forbids lying as fintul, forbids alto Incredulity as irrational, when a thing is by unfuspected witnesses, upon certain knowledge, with formany improvements and advantages thus fufficiently tellined. And if God upon mans feveral incredulities should be still obliged to give withers to his Truths by his own voice, then should he cut of that Rule for Belief, which in all other things (agreeably to the dictates of reatonable nature) he hath made flanding among men. And in this case to require any higher tellimony, were the fame inconvenient abfurdity as not to believe any thing upon any other ground than that of fight (which is indeed to miltake knowledge for belief, or evidence for adherence, and must necessarily leave nothing of vertue rewardable in that Faith which is so violently and unavoidably produced) or to expect a voice from Heaven to give me daily affurance of all the paffages or relations of history, and not to believe that there was fuch a man as Alexander, or Cafar, or William the Conqueror, or Elizabeth the late (but before our birth) Queen of this Kingdom, unless some voice of God from Heaven attest it to me.

They that cannot believe at any cheaper rate than of Sed. 13 a new minutely Prodigy from Heaven, for every act of believing a Prodigy from Heaven, or (more plainly) they that will not believe any thing but what theyknow, must be fed also as well as taught by Miracle, or elsa must be obliged to abitinence (greater than any man influas upon himself) by continuing constant to the

Principle For no man hath demonstration, or Infallibility, or Evidence, for his fafety in any bit of meat that he eats, or the firmness of any floor he stands on; it being always possible, that what doth most nourith and fultain, might by some poisonous mixture smite and destroy; that the roof that covers and protects might minutely overwhelm and bury us: yet are we not fuch Hypochondriacks in these matters of daily use, (and in them that are, it is interpreted an eminent defect or decay of reason, and not an higher pitch of it) as to deprive our selves of the benefit of food and raiment upon confideration of these remote possible dangers, nor to

fear all things, but what we know infallibly.

Sed 10

And if it thall be faid that eating is necessary for the Prefervation of Life, and that that Confideration makes it reasonable to trust on those grounds, because by distrufting we should subject our selves to a certainty of that whereof the other is at most but an hazard; I anfwer, First, that this instance was produced only to Thew that we think it reasonable, without fear or doubt, to relie on some things for which we have no demon-Atration or knowledge of the impossibility of the conerary, and that is Itill proved by this inflance, though it be granted that eating is necessary; because if the neceffity of eating were the cause that made men venture that hazard, they should never venture it till they were necessarily to starve without it; and when they did so, they should do it with continual doubt, and fear of the possible danger : neither of which are thought rational, nor practifed by confidering men. And fecondly, the interpretation of [being fed] in the instance, was [the whole course of men in feeding;] which is not the proportioning of food to the necessities of life, or the Leffian or Cornarian diet, but the free manner of feeding among men, fuch as was parallel'd to the standing on a floor that might possibly fall, that is, being in an upper room; which being not at all necessary to life, and withal possible in nature that it shall minutely be our death, is yet made use of among all wise men with as much confidence and fearlefness as it is expected of us This that we thould believe the Gofpel

This may be enlarged to the feveral bufineffes of the Sed. 21. World, wherein all men act most confidently; to that of Trafficking and Trading, and all kinds of Merchandifing, which are really mixt with not improbable hazards: the whole life of the husbandman is a continual example of those that think fit to adhere and beheve and act accordingly, without having received any demonstration. And none of all these are ever counted irrational, even by those who have fixed no thoughts beyond this life, and the thriving and prospering in it, and who confequently are to lofe their chief and only good if it should miscarry, and who in all things of that nature are generally as rational and wary, and hard to believe without fecurities, as the wifelt men in the World

And if we will in the bufiness in hand (the believing Sed. 22. of the Apoll's relations concerning those Tellimonies gives Chrift from Heaven, werein we have infinitely thronger grounds to build our Parth on, fecurities and convictions incomparably more pregnant and vehement) allow it reasonable for us to do that once, which in all other things we do confidently every minute of our lives, viz. believe what we have all reason to believe, without exacting of evidence or demonstration, there will be no more required of us in this matter.

That this is directly the cafe in hand, and over and Self. 23. above this, that the tellifying of the Gospel hath all imaginable advantages, will appear by a bare application of the particulars

The voices from Heaven concerning Christ are te- Sell 24. itined by the joynt concurrence of all that were prefent at them, no one finding any cause of scruple or interpoling any doubt concerning them. Those very persons, with the addition of many more, are allowed the favour of feeing him after his Refurrection, of using all the most infallible means of securing themselves and others of the reality of this. Being thus affured, they make it the business of their whole lives after to communicate it to others, some in writings, all in preaching through all parts of the World, (whither they travelled on pur

pose to propagate this Truth) agreeing in the whole matter of flory, and in every circumstance of it. The truth of what they fay they again back with Miracles on one fide, with completion of Predictions, both of the Prophets of old concerning Christ, and of Christ concerning them and the fucceeding Ages, (especially that concerning his speedy coming in vengeance against his crucifiers) on the other fide : both Tellimonics of God, to authorize their Tellimonies. In propagating this do-Etrine as they use not strength or force, which hath been the engine by which all other Religions have received rheir growth, fo they never endeavour to diffurb States or Governments for (or by) the planting this Doctrine, but always preach subjection to the Powers which are any where established, and without all refi-Hance profess (and by their actions demonstrate) themselves obliged to suffer whatsoever their lawful Magiffrates inflict on them, and contend only with their Prayers to God, that they may live quietly and peaceably under them, having still their cross in their hands, and many times on their shoulders, to follow Christ. And if this were not sufficient to prevent or to fatishe the jealoufies of Heathen Princes, yet upon that very account it is the greater tellimony of the truth of their Doctrine, When they that propagate it arefofar from defigning any temporal advantages to themselves, which might bribe them to the deposing an untruth, that they actually part with their very lives, and confequently with all capacity of those possible advantages, and acquire nothing but reproaches, and torments, and death it felf; and all this without any other imaginable reward or payment in commutation or reparation for all this, fave only the future expectation of that for which they yet had no farther adurance than the truth of that which they thus confett: nay yet farther, when they have given this coffly tellimony to this truth, God again bears tellimony to them, and by Miracles wrought at their Monuments, being dead, they 3.1 Iteak.

S.H. 25. That all this is thus true, is again at felf teflified,

not only by records thill extant under their hands who wrote the Gospels and the Acts, and by footiteps and remainders of all others preaching, wherefoever they taught, but also by the like consent of the whole Church, i e whole multitudes of that age wherein this is pretended to be written and taught, who being convinted with the truth of what we now enquire after, readily gave up their names to the belief of it, and to the confequent confession of Cariff, though the doing it did in like manner coft them very dear, the parting with their espoused customs of living, whether among the Jewish or Gentile world, their pleasures, their worldly wealth, and oft-times their lives also.

Beyond all this, the fuccess which attended it had so Sett. 15. much of firangeness in it (viz that from such mean and fimple beginnings and instruments, without any kind of power or earthly authority to back it, without one fword ever drawn in defence of it, Christianity should foon obtain such a victory over the hearts of men in fo great a part of the World) that nothing but truth, which hath that over ruling force in it, can be

deemed to have been its Champion.

Lattly, that these are the writings, those the tra- S. H 17 dition of those eye witnesses whose they pretend to be, and that they were by fuch sholes, such multitudes of men of all Nations believed then, and that belief figned by the bloud of many, by the hazards and adventures of most, by the profest non-refistance of all, this is as fully tellified to us as any matter of fact can be supposed to be, by the concurrent tellimonies of all of that age which fay any thing of it, and by a general fucceffive atteffation of all intervening ages fince . Among that time, (the authority of those writings being ne- the i ver contested by any) re by the same means of probation upon which we believe those things which tings of

attetted by all, and not demigration, contradicted by any, maria a contradicted by feb Eccl Hift l. v. cap. . . The four Gospels are first to be placed, and then the itory of the Acts of the Apoliles.

we least doubt of, and against which men cannot feign any found or thew of proof, save only that testimonies are not demonstratious; which exception will in like manner be in a like or far greater force against all other

things which we believe most confidently.

S.A. 18.

I am not willing to leave any possible scruple unsatisfied in this matter, and therefore I shall proceed to that other bolder objection still behind, That that which is pretended to be the voice of God, may not have been fuch, but some delusion of the hearers, or at least the voice of some other, and not of God; as the Devil in the Oracle delivered himself by voice: and therefore though it be confett, that if this voice were God's, it is infallibly creditable, yet there will need some certain way of differentiation to affure it was his. To this I answer, that the person whose objection this may be Supposed to be is either a bare Theift, that acknowledges a God, but not the God of Israel; or else he that a knowledges what the Jew did, the truth of the Old Tellament. I shall reply somewhat to each of thefe.

Sell. 19.

To the former, That if this way of objecting would be of force, there could be no way for God to reveal himself to man. Veracity would be an empty Attribute of God, of no fignification to us. For it is not imaginable that there should be any greater Assurance of God's speaking to men, than by the Heavens opening, and from thence the Spirit of God descending visibly, and lighting on one, and out of the clouds a voice delivered: whatfoever elfe can be imagined or named will not be above this. And if all the ways that God can use be not able to give affurance that it is God that Speaks, what are we the nearer for knowing that God cannot lie, as long as there is supposed for us no way to know what at any time he faith? nay, to what use (as to this particular) is his Omnipotence, if he cannot reveal himfelf to us in such a way that may be reasonable for us to believe to be his, and not some deceivers voice? Nay, in this God shall not be able to do so much as any ordinary man; for he can fo reveal himself, or speak, as

no man that is present, and doth not stop his ears, shall

be able to doubt of his speaking.

To the second fort of Objectors I answer, That the Seat. 30. objection will lose all its seeming force, if it be remembred, that although now among us voices from Heaven are not heard, (and therefore we are not at this distance so competent judges of the clearness or certainty that fuch, when they were, were not delutions, and accordingly the affent required of us of this age is but proportionable to the grounds of belief which we enjoy) yet among that people of the Jews this was very ordinary. God's Law was given to Mufes in that manner, and God led that people by a pillar of cloud and fire, which was answerable to this: and in after times, under the second Temple, they contess this the only way of God's revealing himself to them. And therefore in this very matter it was allowed and pleaded by some prime men of that people, that if the Spirit, or an Angel, bad spoken to Paul, the refisting him would be a fighting agai nft God; and hereupon, Alls 23.9. they confessed, that they found no harm in him: that God had thus spoken to him, those men then thought probable, but did not avow the knowing it certainly, having no prefent evidence of the fact, fave only the affirmation of Paul himfelf at that time. But had they had evidence of the fact by being prefent at it, (as they that tellifie the voice to Christ were eye and ear-witneffes of it) they would not then have thought reasonable to make any farther question, whether that which they call the voice of the Spirit, or an Angel, were fuch or no, and being fuch, whether the refisting what was spoken by it were the fighting against God. For the testifying therefore of the truth of fuch pretended facts, and indeed to leave no place for rational doubt in this matter, there is yet a farther answer, That the power of miracles, & the gifts of tongues that attended these voices and descents of the Holy Ghoft from Heaven, were irrefragable testimonies and evidences of the reality of them, & could not be the immediate effects of delutions, being such as could not be wrought by the power of the

devil.

devil, nor ever were pretended the effects of his oracular

responses.

S.d. 31.

Many other ways of discrimination there are by which the voices of the devil, or delutions magical, might be diffinguished from Divine, as that of Concordance with P edictions 2 knowledged to have come from God; and fuch was the voice that was delivered at the descent of the spirit upon Christ, the same that was foretold by the Prophet, and by him joyned with the mention of the descent of God's Spirit upon him. And to the fame belongs also the Completion of the so many other things in him, which had certainly been foretold of the Mellias; which concordance with Divine truth is most diametrically contrary to delusion. And befides of the miracles which he did, most were to difpossess and cast out devils, (to restore health, as they brought difeases) who consequently look on him as (and proclaim him) their enemy : and although this may be thought to be done by them for some greater advantage (as the Devil may fuffer one charm to counter-work another,) yet could they not here be thought to have used those endeavours to raise Christ into that power of destroying them, or to assist their utmost to give him an authority in the world. Indeed the whole doctrine of Christ was so directly contrary to that which had been maintained by the Oracles, that it cannot be imagined to proceed from that principle to which they pretend. And the flory is approved by Plutarch (and the effect hath made it not improbable, that there was some truth in it) that about Christ's time a voice was heard on the Sea, that the great God Pan was dead, and an huge bellowing and roaring, as of infernal mourners, following it: and that this was probably the cause, acknowledgedly the fore runner of the Devil's filence, and never speaking in the Oracles any more.

S.a. ;:

As for the manner of the Devils giving his Responses in the Oracle, it is confest by all that then lived & knew them, that they were delivered constantly by a man, who was seen when he did it, and was called the carefunctione that shake under the Oracle, out of the caverns of

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the earth, (by the vapor of which Plutarch conceived him inspired, and so turned Entbusiaft) which is a far different thing from a voice (no man being feen) which came in a clap of thunder, with a bright thining cloud from Heaven. This may reasonably satisfie the importunity of that objection also.

And fo much for the first part of the ground of our Sent ;;. Faith in grofs, the testimony on which it is built, which being an infallible word, derived and conveighed to us by the most creditable means, and which we have no temptation from Reason to doubt of, may sure be cod-

cluded a rational ground of belief.

CHAP II.

A Digreffion concerning the use of Reason in deciding Controverfies in Religion.

Having proceeded thus far for the convincing of Sea. 1. the gainfayer; it may not be amiss to consider the Believer a while, and give him the Bounds or Limits within which Reason is obliged to contain it self in matters of Faith, and this even by the verdict of Reason it felf. And I shall do it by a brief stating of this Queftion.

Whether right Reason be appointed the Judge of Contro- S. 2. terfies. Whether all doubts of all forts be to be determined by the distates of Nature, in the Heart of every Man which hatb the ufe of Reafon.

To this I thall ground my answer in these two Rules. or Postulations. 1. That

The meetine of mans natural power of knowing or Seg. judging of things is his participating of those things (in tome degree) with God, in whom they are as in the Fountain. So that the man may find, and behold them

in himself as truly, though not as eminently, or in the

same degree, as they are in God.

For certainly, if a man denudate of all experimental, acquired, revealed knowledge, of all foreign helps, left only to himself as a man endued with Reason, should be questioned in any thing, and supposed able to express his Conceptions, he would be fain to fetch out every word that he said from within him, say only what his own heart could discern within himself; otherwise he should be supposed to answer more than he had means to come to the knowledge of; the work done would be above the proportion of the means to it; the Conclusion would have more in it than the Premisses.

From hence follows this second Rule, That

Men are naturally able to judge only of those things which by some sure connexion depend on those Attributes of God which are communicated to (and particularly by) men, and are the like (as far as the adumbration or transcript is to the Exemplar or Pattern) for kind, though not degree, in a man as in God.

Now all Controversies (i.e. all things subject to judgment) are reducible to two heads, Goodness or Truth; so that the Question now is, Whether Right Reason can infallitly judge what is good or had, true in false

And then to this I answer, First, concerning the first Head:

Soll 6 For a thing to be good morally (for Metaphysical Goodness is all one with Truth) depends, by sure connexion, from that eternal Justice which is primarily in God, that being the rule, as it is the Fountain, of all moral Goodness in men, or things; every thing being good, more or less, as it more or less partakes of that Justice which is in God

Sett. 7. Now this being one of the Attributes of God which are called Communicable, it is truly affirmed. That that Justice which is in God is the very fame in substance communicated to men, though in a lower degree. And therefore it follows by the second Rule, That man, by the light of Nature and general Impressions, i.e. by a power

of feeing whatfoever is within his Sphear, is enabled by God to judge what is just, what not, what morally good, what bad. And no man judgesamils in these things, but he that hath his judgment corrupted by some prepoffession, or habitual vice, or present prevailing temptation; and therefore of moral Controversies, i.e. whether a thing naturally, or in it felf, be good or bad,

just or not, right Reason is a Judge.

Yet this with this Caution or Limitation, that it be Seat. 3. not extended to those things wherein the Law of Nature hath been elevated higher by any politive Law of Christ. For as right Reason cannot judge what is lawful in any particular Kingdom, because what Nature hath made lawful, the Municipal Laws of that place may have forbidden and made unlawful, (and that Right Reason cannot take notice of, unless it be told fo:) fo in Christ's Kingdom, the Church, when he hath forbidden what Nature had left free and unforbidden, Reason (untanght by Chrift) cannot say that that is unlawful, vet generally will be found to bear that testimony to Christ, that what Christ hath super-added to the Law of Nature, right Reason will of its own accord commend as best or most laudable and excellent in them that do it, though not knowing any precept for it, it will not atfirm that it is necessary, so as it cannot be omitted without fin.

Then concerning the Second Head, I answer,

That for a thing to be true, i. e. to have a Being ei Self 9 ther potential or actual, depends partly on God's Power, partly on his Will. In respect of its potential Being, it depends on his Power, in respect of its actual, on his Will

Now God's Power, though it may in some sence be Sell. 10 faid communicable to the Creature, because all ability in the Creature is a gleam of infinite Ability in God, yet is not this fo communicated as his Juffice or Goodness was faid to be. For Goodness in the creature is a kind of image truly refembling the goodness in God, and that a kind of natural image, as is the face in the glass, not a voluntary one, which hath its Being from the variable

Will of the Artificer. But power or ability in the Creature is not thus a natural image of God's Power, but as a reflexion of a thing which voluntarily and variously calls its beams Voluntarily, I say, because the dispensing of his Power, either in manner or measure, is a freeast of his Will, and variously, because he doth it, first, unequally, and secondly, not so to any, but that he can (and sometimes doth) withdraw or suspend it when it is bestowed: so that I cannot say, that as that which is just in God to be done, is just to be done by the Creature, so what is possible to be done by God, is possible to be done by the Creature.

S. a 1 ...

The reaton of the not communicating of God's Power to the Creature as well as his justice may be this, because it conduced not to the end of the Creatures Creation as the other did: for though God intended to make a Creature truly good and just, yet he did not truly powerful. Power indeed being in it self not a vertue, as justice is, nor in it self morally good or evil, and therefore not so agreeable to the condition of a Creature, but rather indeed peculiar to the Majesty of a Creator.

5. 2. 11.

From all this it follows by the fail fecond rule, that man is not able to fathom Potential Truths, because Power is not the same in Substance in God and in the Creature, and therefore by what is in the Creature he is no way enabled to conceive what is in God, and so consequently to define of any Potential Truth, because thoughst may not be wrought by any thing that is in the Creature, or within his sphere of knowledge, yet it may be by God.

S. 9 13.

All the natural impression or light that in this behalf a retional Creature hath, is, that it is contradictories cannot be true at once, and therefore I think all Principles that are not thought fit to be proved in any natural science, (if they be truly to) may easily be removed into this one. A thing can not at once te and not be. And this natural impression is not from any observation of the power minimised to the creature, (for then still it would had to at though man cannot no Contradictories at once,

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yet God may) but from a fight that this would be an effect of extreme impotency, more than is conceiveable in any Creature, and therefore cannot be imputed to God, who is conceived Omnipotent, nor confequentlyto man, unless God should take away all degrees of power quite from him, and then he should be annihilated.

Now for actual Truths already in Being, which are Sed te. works either mediately or immediately of God's Will, our Reason is no farther judge of them than as God's Will is communicated to us by some Images or Pictures of it, either substantial and real, as when a thing done is presented to the faculty to which it is objicible, there a real image of God's Will is imprett in me, (and by that I may judge distinctly;) or when it is revealed to me either from God, or from any other Witness, of which in this matter I am convinced that he partakes of God's Veracity, e. would not lie to me, and this may be called an intentional Image of God's will imprest in me.

Thus may right Reason judge of things in Being, either Sea. 14. because it is so really represented to the Senses, and that is evidence, or because it is either revealed or else atteffed by God, which Reason knows can neither err nor deceive, and this is adherence; or because such a concurrence of Testimonies agrees to tell me so as I have no Motive or Reason to disbelieve, and this is humane Faith, (which may reasonably take place, until I either fee somewhat, or receive somewhat by an higher Testimony revealed to the contrary) which also is weaker or fronger, according to the importance of the matter, auchority of the Telliners, my particular danger if I be deceived in it. &c.

Hence the Conclusion is, That

Right Reason is able to judge of all merely MoralOb- Sed. 13 jects, whether any thing be good or bad morally; of Narural Objects in matter of Fact, whether fuch a thing be done or no, by the help of the means specified, and by Discourse, & Analogy from things that we see are done, to judge that such another thing is possible. But of supernatural Truths, such things as it never discerned

in Nature, either in the kind or the like, it cannot judge any farther than thus: Either first, that though we cannot do it, yet for ought we know it is possible (nay it hath a Being) with God; or secondly, that God hath affirmed it to, therefore I am sure it is; or thirdly, what comes to me from Authority, that I have no reason to suspect, but, on the contrary, concurrence of all Reasons to be perswaded by it; nay, there are some inward Characters in the thing it self, that make me cast off all jealousie or doubt of such affirmations, and therefore I believe it is so. But generally, and in these, it is no way Judge of these last kind of Controversies.

Sell 17.

And therefore though God, in moral Actions, even in himself, submits and appeals to mans reason, Is 5 3. Ez.k. 18 25. yet in these latter he derides all those that go about to judge of them by Reason, 1 Cor. 1.20. And agreeably Saint Paul in his Preaching the Gospel, for the proving the truth of Christianity, was sain, saith Origen, to use a peculiar way of Demonstration, first, by comparing of Prophecies in the Old Testament concerning Christ, secondly, by Miracles: but in Practical matters he appeals to that which was written in every ones beart, Rom. 2. 15.

Cont. (elf p.4. Self. 18.

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To this purpose hath Eulogius an Oration against those who think to be able to comprehend the true Theology of Christians (i.e. Christians Discourses concerning the Persons of the Deity) * by the Wit or Reason of Man, and Photius hath approved of that discourse of his that he doth * Talk of God prously and devously, and set * Christian Divinity a pitch beyond bumane wisdom, * superior to all other * artissical method or rules of . Art.

"Vid. Just. Mart. p. 5 & 6. A. & 8. C. & 9 A. So Just. Mare. p. 375. A. and for the 20. 1023, p. 379. So for the 17 of the union of Christ's natures, 381.B. 1025 (14), y. 2 11512; To 1006 (2010) 4, en, 386. B. 387.D. 388.A.

Sett 19. In summe, it is observable in the writing of the Scripture, that generally in defining these last forts of Truths, God's Authority is set down as the only proof of what is faid without using any other way of arguing,

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or fecular demonstration All that is indulged to mens Reason being only this; First, to consider whether it be not very equal and reasonable to believe God without any other motive or topick of proof, even in those things which are above or befide right Reason, nav, against the proposals of corrupt; and secondly, to search (by what helps foever a reasonable mans prudence and diligence can fuggeft, or furnish him with) which is that word of God which contains these Revelations, which Reason tells them they must believe without far-

ther reasoning.

But not to fuffer my felf to believe any thing Self. 20. (though revealed by the Scriptures) but what Reason otherwise would lead me to, is the same that Celsius perswaded the Heathens (of his fide) to against Christ, to . follow Reason and the rational guide in all the doctrines we receive, all error and deceit being, faith he, brought into the world by Faith; and that they that they that believed any thing without Reaton for it, are like them that delight in Juglers, Oc and therefore he laughs at man et al. all those who requiring not Reason for what they be- me; we'de lieve, ule this phrase, " Do not examine, but believe, thy Faith thall fave thee, as men that are displeased with wisdom, and in love with folly. To all which Origen, as Origi cont acute a Reasoner as any, opposes nothing but the Evi- Ceit p. 8 dence of Prophecies, and the Word of God for this rule of Faith. Which if it be not fimply believed without on, min ? any Philosophical rational enquiry concerning the mit. things affirmed in it, many will of necessity still wallow in Infidelity after all that God hath done for the refeuing them out of it, and only a few find that by rational fearch which before they believed by fimple Faith.

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Sed ...

S.a. ;

CHAP. 111

Of the power of the Affections and Inter from matter of

THE belief of Christianity being in the first Chapter supposed to be thus sufficiently recommended to the Understanding, which is a well-natured faculty, and very ready to hear Reason when it is offered to it: there is but one Obstruction possible, and that is from mens.

Affections or Interests, and that by two ways of proceeding; first, mediately, secondly, immediately.

formetimes that unhappy influence upon that, as by their importunity to perswade it to interpose before the full Representment or Proposal of the object, and so to hinder the free access of the Argument to the under-

Itanding.

Thus we fee it often in prejudicate and paffionate men, who are impatient of hearing or confidering any thing that may disposses them. And thus we see it sometimes in those of a better temper. Who yet being unwilling to lofe any Advantages which they can make use of to maintain their prefent perswasions, are so intent upon their own part of the dispute, that they do not re ceive the opposite Arguments with that equal Justice of improving them to the height with which they are offered, or to which, if it had happened that they had undertaken the maintenance of the other part, they could have heightned them. This latter, being not an effect of to great a diffemper, is not to difcernible (to our selves especially) as the other, but yet is a fault, and "hat of ill confequence, and a deviation from the rules of Litributive fuffi e, which would allow as much of our Attention or diligence to the improving of the Arguments of the one part as of the other, and express as impirtial a kindness to the Neighbor as to my felf. And in all this the Will is culpable for being thus (more or lefs) infrum ental to the Affections. And fort is Negatively 1110,

alfo, whenfoever we do not use that industry of fearch as our condition permits, and the importance of the

matter requires of us.

But then, fecondly, The affections and interests do Seit 1. themselves immediately, sometimes, perform their own bufiness, they cloud and darken the understanding, and make it less capable and receptive of such Repretentations as are made to it.

This made. Auftorle to affum, That Pleasures are in Sel! fome men corruptive of Principles, i. e. that thole common dictates of nature, Ce. which are by all unbyaffed men naturally confented to as true, and unquestioned, do yet to voluptuous men (and the same holds in matter of tear and interest, and the other passions, and ill habits also) become matter of dispute, whether they be true or not: not because in Reason any thing can there be offered fit to infuse scruples into a rational man, or to combat with the far greater potency of Reason on the other side, which denominated them Principles; but because these rational dictates having fomewhat in them which is contrary to, and unreconcileable with, passions and sensitive pleasures, those confequently that have indulged to them, and espoused them, as the most defirable things, do, for the cajoying of them, undervalue and despite the rational Arguments, which would coft them fo dear (even the parting with their lufts) if they continued in that reputation which is due to them

Hence is it that the more prudent of Heathen Self . Philosophers have proposed it as the best Preparative to the fludying and fearch of Truth, to have mens Affections and Appetites well regulated first (though not by reading or studying the Books and Science of Morals or Ethicks, yet) by Affuetu le and vertuous en and Custom, by martincial Precepts & Sober Education, Ce. 202 11 moderating and tempering their passions, and bringing them to live Orthodoxly, telt having their Reason

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disturbed by Passions, they be not able to pass an exact judgement of things. And without this, say they, it is as impossible for a man to behold and judge aright of Truths (such Truths as have any thing any way contrary to Passions) as for a man with sore eyes to behold illustrious splendid Objects, without being anointed or cured of their distemper.

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Sea. 7.

Accordingly it hath been observed in the first Ages of the Church, that luxurious and intemperate men were of all others most hardly brought to believe the Christian Doctrine of the Resurrection of the Body and Immortality of the Soul, because their carnal joys being so material and gross, and contrary to what Christ hath taught of an Eternal Life, and of Spiritual Bodies, and Blits, their being so deeply engaged and immerst in the former fortified them pertinaciously against all impression from the latter, and enabled them to hold out finally against the Belief of those Christian Truths which others or more ruly tempers, upon equal Reasons, and the same Representation, did most readily embrace and affent to

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And it is worth our present confideration and enquity, whether they which are now most willing to entertain doubts of the truth of Christianity, are either more tharp differences of truth than all others that are not (or than themselves, before they) arrived to this pitch of Stanchnes and S.epitcifu; or again, whether they have ferrously spent any considerable time in teviewing their Principles, and, doing fo, have sprang any special new Arguments which they had not confidetail before, and those of such weight with them, that they will contentedly expose themselves to all the torments of Hell (the fure reward of an Atheiftical Antichristian life) upon the bare probability of those their At guments, A water cannot be rationally done by them, anleis then petermons against Christian Religion exand o me and a through of Cichibility, as far as an eternal

eternal Hell exceeds those short sufferings of this life to which Christianity betrays us, or as an eternal state of spiritual bliss in Heaven doth surpass the transitory, unfatistactory, short pleasures of fin in this life;) or whether it be not really their freer indulgence to some Liberties which Christianity admits not of, (and that more against light, and against the importunity of God's judgments, than before) or perhaps some change of affairs abroad, which hath made the practice of Christianity a more inconvenient, coffly thing, than it was wont to be; most men being willing to have the Advantages of Religion, as long as there be but few, and supportable, encumbrances that attend it, and after changing their opinion of it, when they have run any hazards of it.

Which truly is fo far from being new or ftrange, that Sea. .9: it was a part of the Character that our Christ fet upon himself and his Doctrine, both in that Parable of the Seed that fell upon stony ground, which is supposed to be feorehed at the rifting of the Sun upon it, and by that close of his answer to foka's Dateiples, Bleff I in be that m not feandalized as me, fore telling them that the most eminent and confiderable danger to Christian Religion is, That they which in professious times are forward Proteffors of it, will, when their Religion begins to oder

them smart, fairly for lake and fall off from it.

Thus much hath been premited to this fecond Head Sed. 10. of Arguments, on purpose to thew the influence that matter of advantage may have on Belief; and that on either fide, not only wheremens Interests do chance to thwart their perwasions, but also, and is differmbly, when they appear on their fides, to affilt and confirm them.

For fo certainly did the fweetness and well-taffedness Sed. 11. of the Manna work as effectually on the Faith of fome ews, make them as willing to adhere to God and Mofes, in opposition to returning to . Agopt, as the new miraculous manner of the coming of that down upon them; and the Milk and Honey of Canain were very good Motives, and Allectives, and Engagements to the Faith and Obedience of others: And so in like manner the carnality

carnality of the paradife that Mahomes promifed to his disciples hath much advanced the credit, and facilitated the belief, and disguised the grossness and absurdities of the Alcoran.

And because Advantages are not to be disliked because they are such, but because they pretend and are miffaken to be fuch when they are not, and by fo doing do robus of those that are truly so, or that are infinitely weightier and more confiderable; and because that which is really the most advantageous is always most rational, most prudent for man to chuse and pursue and aspire to; therefore it is that to the former Argument of the reasonableness of the ground or testimony on which we believe Christian Religion to be true, I now proceed to the advantages that those that embrac. shall reap by it, both because most mens Objections against Christianity are founded in an opinion that it is not an advantageous Profession, and would have noother quarrel to it if they were fatisfied that it were, and also because though advantageousness no way contin butes to the making or proving a thing to be true or falle, yet it doth to the making it more or less worth believing or embracing, (for every flight truth is not fuch) and fo more or less fit to be set up in our hearts as our Peligion

For that by Religion every man entertains hopes of acquiring somewhat of benefit to himself, and would not chuse to enter into those bands if he did not promise himself some advantage by it, is a Alaxime which I shall not think at to prove or confirm in this place.

CHAP

CHAP. IV.

Of the Advantages of Christian Religion in the grot.

Here is nothing therefore after the tellifying of the Sell 1 Truth fo proper for this present disquisition, as the confideration of the Advantages of Christian Religion, and those advanced above all other imaginable advaptages of any other Religion, as much as the credibility of Christian Religion is above the credibility

of any other that pretends against it

This I am by my premited Method obliged to confider here only as true in the grofs And that will be S-A. r. done by this one confideration, which hath been enlarget on in other Papers, That the Precepts of second Chaif, efectably his superadditions to the former Sermon on raws of Mifer and of Nature, are, beyond all the contrary Vices, or challower degrees of the fame Vertues, perfectly agreea se o Humane Reason, cultivated, and improved, and heightned by Philosophy, so that that shall confess those things to be still most commendable and most excellent which Charle hath thought he to command his Followers. This might be demonthrated through all particulars but I thall more frictly reftrainmy felf to the Advantages of a Christian life, by confidering it first in order to outward, and secondly, to inward advantages.

The outward advantages are again more publick, or Sed more private. Of the publick there is none fure more valuable and more fundamental to all other than that of Peace; and that is so immediately and inseparably annext to the Chriftian doctrine, that would men think fit to be guided by that Rule, were but Chritt's Precepts contlantly pract fed, there would be no occasion of diffemper or diffurbance through the world, either between Christian Potentates among themselves, or betwist any Christian Prince and the Sal ricts of his own

hingdom.

Sell 1

First. In what state or condition soever a man is placed in any Nation, be he king or Subject, this commands him most strictly therein to abide with God; every man to content himfelf with his prefent portion, whether it be of Soveraignty, or of interior ellate under subjection. Then secondly, wheresoever the Supremacy of power is placed by the Laws of any Kingdom, there Christ requires subjection and nonrefittance in all Subjects; and both by himfelt, and in the Writings of his Disciples, * repeateth and imprefleth that far more earnestly on the Subject, than he doth the duty of Protection on the Supreme; and

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where they * conjoyn them both, there they begin con-* Eph. 3.22, Itantly with that of Subjection in the Inferior, as being of more univerfal concernment to the Peace and Pre-Her 3 15. fervation of the whole, and as that which earns the Superiors performing of his duty, as a due reward to their Obedience. Thirdly, Christ prohibits self love, thinking highly of ones felf, all coverousness, ambition, animofities, revenge, doing or returning of injuries, whifperings, backbitings, diffrufts and jealoufies, all scrupulous preventions of remote possible dangers: and Fourthly, he commands doing as we would be done to, bleffing of enemies, contempt of the world, not valuing any thing which is most tempting in it, and, above all things, pursuing of peace with all men, (in the greatest extent imaginable) as much as in them lies, and whereever it is possible even over the whole world. And fifthly, the Precepts delivered by Christ, (plain and intelligible to all) as they are a Standard by which every man is to measure his own actions, so are they alfo to examine others, and confequently they will fortific against. Seducers and slie Disturbers of a peoples Peace, if, according to Christ's direction, we try them by their fruits, and reject and flop our ears against all those whose doctrines bring not exact Concordance to Christian practice along with them. And where these Precepts are put in practice, what possible inlet is there left for diffurbance or fedition to enter?

After Peace, plenty is the most defirable publick

good,

good, and that is hardly separable from the former; but, befide the Contributions which all the fomenters of peace have made toward Pienty alfo, Christian Religion hath peculiar ways of aftertaining any people of that, if its Laws be embraced and practifed. For, first, Christ commands labour, and industry, and diligence, banishes the idle, as a . disorderly walker, disbands him as foon as he appears to be fuch. Secondly, he makes the rich man his Almoner or Steward to diftribute to every mans wants as he is able: and as he bleffes his liberality, and renders it the most probable course to make him rich ; so he convinces him. that gathering and hoarding up wealth is the meaneth, and, withal, the most disadvantageous folly, and that the only real Commodity in riches is the lov and Happinels of relieving others, and the enhanting of their future Reward by fo doing. Thirdly, he forbids rapines, defraudings, gaining to our felves by any other mans loffes: And fourthly, by putting the wealth of the world in a Channal, to descend from Superiors to Inferiours, from him that hath to him that hath not, from the part that is filled to that other that is emptied, he makes a certain provision for every part of the body. And beyond all this, fifthly, he hath taught men that all the good of Plenty is to be enjoyed in a Competence or a Sufficience, (and that there is only more trouble, and more charge, and more fears, and more temprations annexed to any greater abundance) And fixthly, he hath given all his faithful Servants affurance, that he that hath the disposing of all, and knows what they have need of, will never to deflitute them that they shall want these necessary things. And when Plenty is thus interpreted, and these Provisions madefor it, there will be little possibility that any people that live according to their Rules thall fail of that certain benefit of them.

Then for the private outward Advantages to every Sed. 6 Christian liver, they will be as discernible also. thefe are of two forts, First those that have an universal suffuence on the comfortableness and chearfulness of

2 Thet 3. 6.

the whole life, without which neither health nor wealth nor any particular advantage will have any talle or relish in them. Secondly, those particulars of health, Cc. Of the first fort, I shall be confident to prefer the observance of one Christian Precept, Attending to a mans particular Calling, which as it is the first duty of every Christian of what rank or quality soever, so is it that which sweetens the whole life to him that lives orderly according to that Rule It is certain that Affuctude and cultom hath a moral efficacy in it to make every thing pleasant that is accustomed, (were it not upon that score, it is not imaginable that some fins to some men, which have natural aversions to them, should ever be taught to go down fo smoothly) By this means bufines and bodily labour it felf, which at the diftance feems most uneasie, to those that have been brought up in it, proves most pleasant and delightful one idleness and want of imployment is really the most uneafie affliction of his life.

2. 7.

And for him that is not brought up to either of thefe, yet we fee by Experience, and are able to give the Reafon of it, from the active temper both of the body and mund of man, that there is no fuch conflant torment as the not knowing what to do with his time, the having his hours lie upon his hands; for the removing of which moth of the vain or finful mixtures of our livesare fought out as cures or divertisements, and having no real pleafantness in them, do yet imitate some, by ridding us of the contrary uneafiness, the burthen of that idle time, which is made more supportable by such varieties. Thus hath that uncharitable and very mean quality of cenfuring and backbiting and deriding of others become to frequent and fathionable in the world, (1) inseparable from all our Conversations, the only mo dern good Company, as it is called) only becaute many perfons have no other imployment for their time but that of talking; and of that fort this is the most obvious to those who have neither zeal enough to their own good, nor to much of friendship to those with whom they converse, as to make the faults of one another (10

(in order to the reforming or fortifying one another) the subject of their discourse. To this and all other sins and vanities of this nature, this duty of attending the Calling is a certain Antidote or Curre: The advantages of which cannot be more eminently exemplified than among those men who by missake are conceived to have no Obligation of Calling upon them, I mean those of the Nobility and Gentry in a kingdom. I shall inlarge on this instance a little.

The Calling of those that are not born to Fifactor S.A. 8 Possessions is generally acknowledged to be somewhat of Labor or industry for the acquiring of wealth, and to them may reasonably be confined that part of Adam's Curfe (which is yer fweetned to Christians by Christ) that in the freat of their brows they shall eat their bread. But then those that have ample possessions left them, Sufficient for themselves and family, (and much more) and besides, a perpetuity of that to their families for ever, are certainly under no fuch obligation to labour, to encrease so fair an heap, or to spend that pretious time and fweat and industry on the bringing more water into the Ocean, or indeed more weight unto that burthen of wealth which lies already an incumbrance (more commonly than a real advantage) on their thoulders. Their Calling therefore, Without question, confilts in the scattering, not encreasing, in the discreet, charitable distribution of that early revenue which is committed to their flewarding, i.e. in the using that wealth (to the richelf advantages they are able) to the service of God. Such is the spending their time as Citizens not of one City, but of the World, enquiring what is the duty of mankind, and how they may ferve God chearfully in those Precepts of Christ which are of the greatest perfiction, observing the wonderful things of God's Law, and the Harmony which those notes of Discord make, which to the unskilful or untunable ear are so harsh. This and much more in reference to God: and then in order to men, the well ordering of that part of the Commonwealth wherein they are imployed, the relieving of those that want, the attracting inferiours by Exhortation, Admonition, Correption, (but especially by exemplary acts of all piety) to the practice of Christianity, and, as much as in them lies, bringing vertue into countenance and reputation, into fashion and credit in the world.

S. 8. 9

That wealth and eminency of place are very proper instruments toward this end, will not be needful to be demonstrated here; all that is feafonable will be to confider what a Treasure of Joy and Sweetness would come in to every fuch person in a Kingdom by a constant chearful attendance on the feverals of this calling, every one of them infinitely more proportionable to the appetites of a generous ingenuous mind than any thing elfe which his ambition could fuggeft to him, nothing vulgar or mean in it : and (befide all the particular delights in every act of ca h) the great transcendent comfort of having fatisfied Conscience, the not having lived an unprofitable burth n of the Earth, the having in some measure performed the task for which he came into the world, would be to him that comes to reap them unspeakable ravishments, though at the diffance, perhaps, the fenfual defigner difcerns not fuch excellencies in them

Sett. 10.

Next are the feveral particular external advantages, as they are the defired portion of every individual man, which (beyond all other prudential methods imaginable) Obedience to Christs Precepts provides for us. Of this fort, first, the health of the Body (the foundation of all other outward comforts) cannot better be preferved from diteases, than by strict rules of constant temperance and sobriety, and of fasting and abstinence sometimes, of continence or conjugal chastity, of active and industrious pursuit of the business of the Calling; nor can it better be secured from wounds and maims and violent deaths; than by mildness, and quietness, and sobriety, and bearing of injuries, all which are the special charges of Christian Religion.

Sca. 11.

The very same practices, beside these proprieties of advantage to the health and ease and strength of the body, have in them a far greater delight and pleasure and

gratefulness to the senses than any of the unchristian contraries No pleasure in eating and drinking like that in the temperate feeding on the plainest, wholsomest diet, and foin the reft.

For Reputation, another special outward advantage, Seat. 12. it is clear, that besides that Christian Religion teaches every man to shink better of others than bimfelf, forbids judging and reproaching and backbiting, and to most certainly preferves that Jewel entire to every man; the practice of Christian Vertues commands efteem and value even from those which least exercise them themselves. The proud man cannot chuse but reverence the meek, the debaucht man the temperate, the greatest self-seeker him that most devests himself of all his selfinterests. There are not three things in the World which so certainly bring a good reputation along with them, as Charity, and Humility, and Contlancy; and thefe three are the prime commands of Christian Reli-

After the outward, I proceed to the inward ad- Sell. 13. vantages, the advantages of the Soul; and those either of this life at the prefent, or in order to another life.

The Christian Precepts tend evidently to the better- Sell 14 ing of the Soul in this life : First, by purging it. The Heathen Philosophers, Porphyric and divers others, efpecially the Pythagoreans, were much concerned in the pollutions of the Soul which they differned, and beyond all things in the World defired and endeavoured the purging them out, fought to Magick and Sorcery to that end, but terribly miftook in that way to it. Our Christ hath done this, by the Grace and Doctrine of Repentance, as far as is necessary for an inferior State, And so, is foretold by the old Prophets under the style of [the defire of all Nations] and [the expectation of the Gentiles] as he that brought with him, in his precepts and in his graces, a full fatisfaction to all the gaspings and thirsts of the most rational and earnest appetites about us.

Secondly, by cultivating it with all ufeful know- Self 1

ledge and true wisdom. For such, by the Oracles own confession, is Practical Knowledge; and of that kind all the Philosophers that ever were never ascended to so high pitches as Christs one Sermon in the Mount hath done.

3ea. 16

Thirdly, by satisfying it, allowing it here those injoyments which of all others a rational Soul is pleased with. I. The pleasures of friendship, of profitable conversation, admonishing and instructing one another.

2. The pleasure and special ravishment of relieving and refreshing those that want, of making a poor man happy.

3. The Pleasure of contentment, and desiring nothing but what we enjoy.

4. The pleasure of victories, in resisting and overcoming temptations of all sorts, but especially of, overcoming evil with good. And whenever there is any unpleasant mixture, then 5. the pleasure of a difficult obedience, thereby to approve our love and zeal to him who hath given himself for us

Sed 17.

And fourthly, by daily rewarding of it: 1. By the comforts and joyous reflexions of a good Conscience (as that is fet off by the contrary Hell and torments of a bad.) 2. By the several eases that the several Chriflian vertues give men here: the ease of patience, contrary to the uncafinels of rage; the ease of contempt of the world, contrary to the perpetual drudgery & toils of the worldling; the ease of the continent man, contrary to the flames and disquiets of the libidinous. 3. By the present experience of God's loving kindness here, in answering of those Prayers which are useful for us, in denying those which would be hurtful, in restraining us fometimes, in exciting us at other times, in speaking peace to our Souls, Cc. 4. By conversing with God by meditation, by thankfgiving, finging Hosannahs and Hallelujahs to him, the most joyous imployment in the world. Nay, by a perpetual chearfulness, rejoycing always, which, as it would be another mans reward, fo is it the duty of a Christian. 5. By the expediations of a reward in another life, which, though future, is yet by the benefit of two Christian vertues, faith and hope,

forestalled, and anticipated, and made present to us And all thefe, if there were not infinitely more, were fure advantages enough to entertain a short life of fifty or threefcore years, and fecure it from being wearifome to 2 Christian or from needing those finful, shameful, unworthy divertisements that all other forts of men, on purpose that their time may not lie upon their hands, are fain to feek out unto themselves.

Laffly, the Advantages which a Christian reaps by Seat. 18 Christ are in order to another life. And those I shall beit represent to you by shewing these two things. 1. The Valuableness of the Reward promised by Christ; and aspired to by Christians, infinitely above all other rewards that any other Religion pretends to bestow upon men. 2. The Attainableness of that Reward, and the blame that will light on none but our felves, (fo that we shall be bound to acknowledge our selves most stupidly wretchless and irrational) if we do not attain to it.

For the former, the Valuableness of the Christians Sect. 19 future reward, infinitely above the wages of any other Religion, that will appear, 1 by the Immateriality, and 2. by the Eternity of it: Both those it is defined to be by Christ, and by being so, is concluded to be an eternal. infinitely blissful flate. And that Christ said true in that. need not again be proved, God himself having been proved to bear him witness, that all that he said is true. The Immateriality of this reward demonstrates is agreeable and proportioned to the nobler part of us, the upper or rational Soul; all other groffer pleatures. the Alsbumetans enjoying of Women, and the Tews long life in a Canaan, being gratifications to the viler parts of us, our fenfes or bodies, and to those two in their vilett state, as they are natural, not as they shall be spiritual (and equal to Angelical) bodies.

Having faid this, I need not add the shamefulness Sell 12. and emptiness and unsatisfactoriness of all bodily pleafures, proceeding partly from the covetous ingrateful condition of that bafelt part of us, as the Heathens have flyled the body, partly from the great meanness and poorness and basiness of all boddly contents. (fo un-

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Worthy

Sell. 21.

Seil : 1.

worthy to be the ambitions, or any thing but the fervants and attendants, of the reasonable Soul) and the instant satieties and irksomnesses, that they always are attended with, fuch as nothing could make any mere man place any considerable value upon them, were not he either cheated into it at the distance by the false glosses that other men put on them, and by seeing what hazards are willingly run in pursuit of them; or were he not early engaged in an habitual indulgence to them, which makes that difficult to part with which he hath enjoyed fo long, and confequently which imitates some pleasure, (and is mistaken for it) by the contrary painfulness of giving it over.

Whereas on the other fide the immaterial, spiritual, more sublime satisfactions to the pure undefatigable Spirit, the rational immortal Soul within us, as they cannot be liable to those basenesses and emptinesses, so neither are they in danger of those satieties; and by fatisfying and bleffing that part of us which is infinitely most excellent in our natures, must of themselves necesfarily be concluded most superlatively excellent, and deferve, as such, to be infinitely preferred and most va-

lued by us.

Having faid this one thing of the Immateriality of the Christians future reward, and agreeableness to that part about us which alone is worth providing for (the happineties of the other inferior parts being confequent to and included in this, and a provision withal being (by the wildom of our God) made for them, that they shall no longer defire or want those enjoyments, which is perfectly the same, if not with some advantage better than if they had them) it is not possible any farther improvement or accession should be made to this reward, but only by the perpetuating of it.

And that is that other part of Christs Promite, That the blifs which he thus bellows thall in respect of its own plenitude never be exhausted or diminished, nor again, through the Repentance of the Donor of the cove of any other, ever be withdrawn or forced

from us.

Sel 2:

And this is a great Enhancement and Fvidence of Sell 24. the Rationalness of our Religion, how severe soever Christs Commands or how rigid his Exactings are supposed to be, or what sharpness soever we here are forced or permitted to endure in approving our Obedience to him. If there be any Difficulty in the Obedience, or Ungratefulness in the sufferings of 2 Christians life, yet the abundant recompence of the present advantages, and, after those, of the Soulravishing unspeakable bliss (infinitely above the weight of the hardest or roughest part of Christs task of Performances, and above the proportion of the fourest portion that any pious man taffes in the Afflictions of this life) were they supposed to be of the same equal duration, would make our Hopes and Patience and Perseverance perfectly rational, according to the balances with which indifferent men weigh, or Husbandmen labor or Merchants traffick here on Earth.

But when to every minute of a pleasant not painful Obedience, to every mite of Pressure (which God that sends gives strength also to bear chearfully, makes matter not of Patience, but Victory and Rejoycing to us) there is most immutably ascertain'd to us by Christ an eternal (ETERNAL) weight of glory, how impossible is it that those sew sour drops of so thort transitory Obedience and Patience should not be drowned and lost in that vast Ocean, whereinto within a while they shall be really, and at the instant, by Faith and Hope, they are (in essect and by Equivalence) poured

out?

If there be any thing now left disputable in this 3.2. 25 matter, it must be, whether it will not be justly deemed irrational that God should so over heap his measure, so over-proportion his wages to us, reward that so gloriously, which, if there were never a Heaven hereafter, were at the present reward sufficient to it self, and infinitely preservable before the condition of any other mans life. But the advantage of that being on our side, we shall have little reason to dispute or complain of it.

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Sett. 27.

D. 352.

The only thing imaginable to be replied will be, that Christ's inflictions are as immaterial and as eternal as his rewards; and the reason not presently discernible, why our short, empty, nauseated pleasures, the fins of a thort life, and the joys of those fins far shorter than the shortest life, should be punished so sadly and so eternally. This scruple of the Atheist hath been searched to the bottom and answered in other Papers; 1 5. Sect. 4. and the brief of it is this. That the choice being referred to us to take of the two which we best like, I ternal death for before us on the one hand, to make I ternal Life the more infinitely reasonable for us to chuse on the other hand, and the eternal Hell (when-Dever we fall into it) being perfectly our own Ad, neither forced on us by any absolute decree of God's nor irrefillible temptation of the Devil, nor our own fleth, but as truly our wish and choice and made purchase, hay, much more truly and properly than eternal Heaven is (when our Obedience is first fo wrought by God's Grace, and yet after that fo abundantly re warded by the Donor,) it is certain that if there be any thing inlational, it is in us unkind and pervert Creatures. (to obthinate to chuse what God so patho nately wains us to take heed of, fo wilful to die, when God fwears he wills not our death) and not in him, that hath done all that is imaginable to be done to reafor a ble Creatures (here in their way or course) to therefeuing and faving of us.

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And so this hath by the way demonstrated also the Attainableness of that reward, and the no-kind of tail! of God's (he hath fent his Prophets, his Son, his Spirit, his Ministers, his Mercies, his Judgments, all forts, and new Methods of working Deliverances and Salvations for us, and all flaughtered and crucified and grieved and abused by us) but all merely of our felves, if through our irracional prides or floths we do not attain to it. I shall not need therefore farther to inlarge on that, especially having ' elsewhere abundantly demonstrated the truth of it.

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CHAP. V.

The Exceptions against some particulars in Christian Re-

It now remains that I proceed from the gross to self-to the retail, from the general to the particular view, and consideration of those particular Branches of Christian Religion which seem to men at this time to be least supported with Reason. And they will be of two sorts, either concerning God's providence, or concerning God's Commands now under the Gospel. The first concerns his wisdom in dispensing the things of the World among men, the second his choice of duties wherein to exercise us.

For the first of these, it will briefly be reduced Section this question, whether it can be deemed rational that Injustice should prosper, and Patience never be relieved or rewarded in this life; as it is every where taught to be the Method of God, and is most eminently exemplified on Christ himself in his own person in the Gospel.

Where first, if the Question were, Whether Injustice could be really favoured by God, or by him so approved and encouraged, as to be thought worthy of any the least reward, though but of a Cup of cold Water, by him, or (as consentaneous to that) Whether Injustice by going unpunished here, and by being triumphant in this World, might be thence concluded to be an act either of Sanctity or of Innocence, owned and commended and justified by God by its thus prospering; I should then, I confess, acknowledge this to be irrational, and not plead or undertake to be the advocate of that Religion which should teach one such Doctrine as this.

For this were to make a God (who by being such Seg. 4 is supposed to be of an immutable Will and suffice)

Hh 4

to become inconstant and contradictory to himself, to forbid oppression as contrary to his Will, and yet, without making any change in the matter (without withdrawing what he hath given to one, and disposing it to another, as in the case of the Egoptiani Jewels and the Capamites land) to reward it as agreeable to his Will; to pronounce that no covetous person, Without Repentance, shall inherit the Kingdom of Heaven, and yet to give the covetous, befide an infallible title to the Kingdom of God, continued to him as a special Saint of his, the addition of all the bleffings of this life. In a word, this were the same irrational thing as to atfirm that Thief which prospered in his assault and actually robbed the Traveller, and perhaps killed him too, to be by that means turned honest man, and that nothing but inifearrying in his attempt could denominate or demonthrate him a thief; that no fin were any logger a finit it were once acted, no oppression any longer oppiession if it were permitted to come to its fulness; that every the foulest violence, as soon as it were come to the height, bearing down all the relitances of Drvine and Humane Laws and force, did then presently cease to be violence, and by being the lowest fiend in Hell commence ipfo fatto the most rewardable Saint. And therefore the only Religion that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profess to believe absolutely irrational.

But for Christianity, that is so distinctly contrary to this, that the great fundamental History upon which all our Religion at once is built, is the most lively example and doctrine of the contrary. For when Christ himself was delivered up into the power of wicked men, and by them arraigned and reviled and crucified, not only the Disciples which were his constant attendants, but his Army of Myriads of Angels that were always at his command, doing nothing toward his release, when this consultation of the Sanbediin became successful and obtained the desired event against him (the highest and most prosperous oppression of the great

off innocence and vertue) then, though there were more circumitances which might affix this on God his Father. and feem to draw him into partaking in it, than we find recorded of any or all other finful actions (as that God's Hand and Countel did foredetermine this to be done; that God foretold it by all his Prophets, and from the certainty that they could not lie, doth, when it is done, conclude that Christ ought thus to fuffer; that Acts it is they that did it, even the chief Rulers of them, had the excuse of some ignorance, until God's raining him from the dead dispelled this mist from before their eyes; that what God had thus foretold and predetermined, that Christ [bould fuffer, be had thus fulfilled, Acts 3. 18. that he that fuffered, voluntarily laid down but life, and by a speedy taking it up again was freed from the faddeft part of death, the remaining under the power of it, nay was in the iffue to far from being the worfe for fuffering, that befides the glorious advantages that came to his Disciples and children by it, he himself was in that humane nature of his highly rewarded and exalted for this his fuffering; though, I fay, all thefe circumftances concurred to make the injury less, the crime more excufable, and altogether more fit and more honorable to be charged upon God, and so to turn it from the crime of murther to the vertue of obedience to God's will and charity and benefiction to mankind, and even to him that fuffered) vet this one act of the Jews, their doing against the express Command and will of God, that thing which yet was by God determined to be and in done, their crucifying an innocent person, that defired ?... nothing but their amendment, their committing that act which by God was forbidden under the Command ment of Murther, is thought fit by that God whom the Christians worthip to be punished most prodigiously and exemplarily, that ever any fin of the deepett die and the most mischievous effects was ever punished, even with the utter defolation of the whole Nation, and all the prodigies that have been read of, the greatest pomp of aggravating circumstances, the calling Heaven and Earth rogether, to make the execution of thefe cruci-

ficts

fiers the more folemn and remarkable. So far is Christianity from owning any fuch irrational doctrine as

Sea. 6.

But this being thus disclaimed, and the Doctrine which is acknowledged to be Christian being cleared to be only this, that in God's dispensations and Providence, and governing of the world under the Gospel, it is not unusual for injustice to prosper, and patience and innocence never to be relieved or rewarded in this life; this I shall now assume on me to clear to be persectly reasonable; and it shall be by thus taking it assumes.

c.7 -

First, That wicked men should be permitted to be wicked, when all fair rationable means have successed ly been used to bring them to repentance, to reffrain them from waxing worfe and worfe; that they that will not mend by all the probablest and most effectual means, should at last be left to themselves and become incorrigible; that God should not proceed from perswaffon to violence, and force them to be good (contrary to the nature of man in this his flate of proficiency, who was created with a will or freedom of doing evil it he pleased, and contrary to the nature of free and rewardable goodness, which if compelled ceaseth to be such who will not be reffrained from evil without force: This will never be deemed rational in God, who hath another Tribunal to arraign & punish those who will not submit to Exhortation and Discipline here. But on the contrary, it will very ill become the fervant of God, for his own cafe and fecurity, to wish the diffurbance of that method of God withmankind, to expect that man, which when he was in innocence was created with a liberty to chuse the evil, should now amidst the briers and thorns, after the provocations of a long vitious life, have fuch shackles laid on him, as that he should not be able to break God's Bands and Laws; and all this only that the good man may be protected, who, if he be not, knows that 'tis far more for his advantage than if he were.

Secondly, That they which are wicked and have cast off all restraints of Divine and Humane Laws, which

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J. H. S.

break through all the ties and fecurities that promifes and oaths can lay upon them (the greatest protection for innocents that any Religion or Law hath ever provided for them) should by these advantages above other men, be able to over reach and defraud others; and by this means having acquired a power of hurting. should when they have it, make use of this power to do what is most agreeable to their lusts and interests to do : This again hath nothing in it strange or irrational : It is far more ffrange that it is not always thus, that (wicked men allowing themselves all the liberty, and being by their very fins furnished with all armor and instruments to work their will, and all innocent men, that refolve to continue fuch, being by this means difarmed and naked before them) the wicked should not get the whole World into their possessions.

This certainly were to be expected, and by this means Sea. .. all that have wicked inclinations would in any humane likelihood be encouraged to act to the height of their power of hurting, were there not a peculiar hedge of Providence to defend the meek, without any of their own (confiderable) contributions toward it, to guard them wonderfully in the open field without any visible means of doing it. And if this thall otherwise happen at forme one time, perhaps but once in many ages, and that for some very great end, in God's wisdom more considerable to the Godlike Government of the whole world, shan the miraculous rescuing of a few meek innocents from a short oppression (in earthly things which are not worth the possessing) could be deemed to be; there is fure no great wonder in this, nothing irrational in the fometimes permitting of it.

He that were secured in his inheritance in a quiet kingdom as long as any man enjoyed his own, as Majetly were permitted on the throne, or Law and Justice on the Bench, would never defire a fairer conveyance, or a longer lease of the most valued possessions of this life: and this security remains to the meek man, though once in many Ages it may have happened not to prove good into him.

Sell. 10

to become inconstant and contradictory to himself, to forbid oppression as contrary to his Will, and yet, with out making any change in the matter (without withdrawing what he hath given to one, and disposing it to another, as in the case of the Egoptians Jewels and the Canamites land) to reward it as agreeable to his Will; to pronounce that no coverous person, Without Repentance, Shall inherit the Kingdom of Heaven, and vet to give the covetous, befide an infallible title to the kingdom of God, continued to him as a special Saint of his, the addition of all the bleffings of this life. In a word, this were the fame irrational thing as to af firm that Thief which profeered in his affault and actually robbed the Traveller, and perhaps killed him too, to be by that means turned honest man, and that nothing but miscarry no in his attempt could denominate or demonstrate him a thief; that no fin were any longer a finit it were once acted, no oppreffion any longer oppression if it were permitted to come to its fulness; that every the foulest violence, as foon as it were come to the height, bearing down all the refittances of Divine and Humane Laws and force, did then prejently ceafe to be violence, and by being the lowest fiend in Hell commence ipfo falls the most rewardable Saint And therefore the only Religion that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profess to believe absolutely mational.

But for Christianity, that is so distinctly contrary to this, that the great fundamental History upon which all our Religion at once is built, is the most lively example and doctrine of the contrary. For when Christ himself was delivered up into the power of wicked men, and by them arraigned and revised and crucified, not only the Disciples which were his constant attendants, but his Army of Myriads of Angels that were always at his command, doing nothing toward his release, when this consultation of the Sanbediin became successful and obtained the desired event against him (the highest and most prosperous opposition of the great-

1.15

eft innocence and vertue) then, though there were more circumitances which might affix this on God his Fath r. and feem to draw him into partaking in it, than we and recorded of any or all other finful actions (asthat God's Hand and Countel did foredetermine this to be done; that God foretold it by all his Prophets and from the certainty that they could not lie, doth, when it is done, conclude that Christ aught thus to furfer; that A ter. e by that did it, even the chief Rulers of them, had the excuse of some ignorance, until God's racting him from the dead dispelled this mill from before their eves ; that what God had thus foretold and predetermined, that Christ (bould fuffer, he had thus fulfilled, Acts 3. 18. that he that fuffered, volume and had decon but life, and by a speedy taking it up again was feed from the faddelt part of death, the remaining under the power of it, nay was in the iffue to far from being the worfe for fuffering, that befides the glorious advantages that came to his Disciples and children by it, he himfelt was in that humane nature of his highly rewarded and exalted for this his fuffering; though, I fay, all thefe orcumflances concurred to make the inputy lefs, the crime more excufable, and altogether more fit and more hono rable to be charged upon God, and fo to turn it from the crime of murther to the vertue of obedience to Goa's will and charity and benefiction to mankind, and even to him that fuffered) ver this one act of the Jews, their doing against the express Command and will of God. that thing which yet was by God determined to be done, their crucifying an innocent person, that defired ? nothing but their amendment, their committing that act which by God was forbidden under the Command ment of Murther, is thought fit by that God whom the Christians worthip to be punished most productionally and exemplarily, that ever any fin of the despett die and the most mischievous effects was ever punished, even with the utter defolation of the whole Nation, and all the prodigies that have been read of, the greatest pomp of aggravating circumstances, the calling Heaven and Earth fogether, to make the execution of thefe couch

fiers the more folemn and remarkable. So far is Chriflianity from owning any fuch irrational doctrine as this

Sel. 6.

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Sell. 10

Sec. 13.

Sell 11. And as there hath been nothing strange or irrational on the part of the wasked oppressor that prospers; so next, on the part of the patient or sufferer that smarts

under him, there will appear to be as little.

I or first, Absolute innocence is a thing which (fave in the person of Christ) hath never been met with in Man of Woman on the Earth; and therefore he that is ganley of no fault in one particular may yet be culpable and publishable in many others; he that is legally pofleft of an estate, and bath done nothing to forfeit it in Law, may yet have finned against God, and so have punifiments due to him from that eternal Justice, which if the fall upon his body or effate in this World, there is nothing arraeional in that; but especially if so light a difcipline may pass for all the revenge, and (through the fufferings of Christ, and interpolition of Meicy) avert all fitthe punishment, and be accepted in commutation for the torments of another Judicature, this fare is all the charity and bounty in the World, that may be admired, but not complained of as unreafonable

Se8.13

Secondly. That those that for their other faults might juffly be punished. should have this punishment inflict ed on them by those which themselves are wicked, and are actually fuch in thus afflicting them, if this feem to have any thing unreasonable in it, it will soon be anfwered by the necessity of the matter, which makes it impossible for any but wicked men to be employed in The Ifraelites were once used to root out the Nations, but that by an infallible Commission from God the Supreme Law-giver (and whose Will being once made known overrules all former Laws) and the univertal Owner and Disposer of all the World and the pos-1. hous thereof: And by this Commission this became to them not only lawful, but necessary, an act not on-1. of Juffice, but of Obedience. And so upon the like commission, the Larter killing their Brethren was an act of Sanctity, a conficuting themselves unto the 1 and, thou blond, Sacrates were in a manner the Ce-Chine at on to their Priefts Office.

But then, first, all this depended upon the infallable va lidity of their Commission, which had it been falfly pretended by them, or had they not been afcertained that it came from God, their actions had been as ungodly and murtherous as . Abraham's facrificing his fon mutt have been deemed without the like Commission. And fecondly, this Commission was by no means to be enlarged to any other, but those particular subjects or matters to which it was given. The Jews might not at that time have deflroyed or invaded any other Nation upon the face of the Earth, nor might the Levites at any other time have killed their Brethren on strength of that command; much less may any other People of any other Nation on ffrength of that example. And so now that fuch Commissioners are out dated, when all is left by God in the hands of standing Laws, in opposition to new Revelations, and confequently when that which is most just for meto suffer, or God to permit, (or by prospering in him to inflict on me) is most injurious in him that doth it, were it not perfect fury, much above the pitch of irrational, to demand that God's dearest Children should act as the vilest men - to require fuch explicite contradictions, that none but godlymen thould be permitted to oppress, to kill, to commit Sacriledge, to lay waite, and to deftroy, to break all those Commandments of God, which he that doth, ipfo fallicea feth to be godly? If there be any wickedness to be done in a City, shall the righteous be the only men to do it? this were worth wondring at indeed. But for the wicked, whose trade it is, whose joy of heart to be thus for ever occupied. he is in his element, he needs The turning him out of no call or incitation to do it that office and employing any body elfewere the great eft unkindness to him, as the cashing the Devils out from cormenting the man was by them looked on as the defrozing them before their time, whereas the Angelot Light would have looked upon it as a death of Hell, had he been tent in on that errand to to mine

Chirdle, behis the berket reasonableness of away Sell is

offenders punished temporally here, (which were reafonable, if it were for ever in another World) there is
a fecond, not only Justice, but Mercy, in such Sufferings
on whomsoever they fall. They are Admonitions, and
Doctrines, and Spiritual Medicines, Disciplines of the
Soul, to awake us out of secure, and stop us in wilful, sinning, and are by God on purpose made use of to that
end, when Prosperity hath been long used and experimented to have no such auspicious influences in it, to
be proper to feed and soment, very improper to
starve or subdue enormities. And if the Physician administer a bitter Potion, if the Surgeon apply a Corrosive or Cauthick, when Julips or Balsams are judged
and proved to be uneffectual, sure it is not the manner
of men to count such Methods irrational

Seit 14.

Nay, it will be no Hyperbole to affirm, that the addition of fuch Documents as these may sometimes deserve to be preferred and more preciously valued than all the Doctrines in the Book of God it self without these, one such seasonable Application than all other Receipts in his Dispensatory. The Word of God gives Rules of living to all men, but those so general and unapplied, that it is ordinary for passionate men not to see themselves conceined in them. These punishments and visitations will be able to bring home, and make us, while we are under the Discipline, consess that we are the very men to whom by peculiar propriety they appertain.

5.2 16.

But there is yet a third sublimer benefit of such dispensations of God under the Gospel, which will render them abund inthrational. And that is the exercise of many Christian Graces of the greatest price in the sight of God, and such as shall be sure to be the most richly rewarded by him, which were it not for such changes as these would lie by us unprofitably; such are Patience, Meckness, Humility, Contentedness with whatever lot, faithful Dependence on God in all outward things, Thanks giving for Plenty and for Scarcity too, a submitting to God's Will in suffering as well as doing it chearfully, sea, and to his Wisdom too, in resolving God's choices for us to be absolutely sitter for our turns than

than any our own withes; and lattly, that Wisdom which Saint James speaks of, the skill of Spiritual James 5, judging, which can really prefer this state of suffering for Christ (an excellence that Angels do not partake of)

beyond any other flate or condition of life.

Were it but only for the Variety, that all the S.A. 17. burthen of the day might not lie on those Graces which are exercised in fair weather, but that those other provided for the Storm or Winter might take their turns and give them some relaxation, this would be very rational and uleful for us; as Arifotle faith, that the change of motions from up-hill to down-hill, and fo back again, doth provide against lassitude, more than the constancy of any one, be it in the easiest, smoothest plain, because that lays all the burthen incessantly upon one pair of muscles without any relief or affittance from any other. But when withal every exercise of each of these Graces hath attending it an addition of more Gems in our Crown, more degrees of Glory in another World, (that I may not add also of present lov, and Satisfaction, and Ravishment in the present Exercises here) then fure the superfluities and pleasures of this life, the any thing that is ever taken from us by the Harpyes and Vultures of this World, are richly fold and parted with by the Christian (which knows how much, or, indeed, how little they are worth enjoying) if they may thus bring him in that rich fraight of never fating blifs in another World. And this will ferve for justifying the ationalness of God's dealing with us now under the Sofpel in respect of his Providence.

S. A .

CHAP. VI.

Tel xieption againft Christ', Command.

- Sea. 1. IT remains that I proceed to Christ's Commands under the Gospel, and they the Rationalness of them.
- S.H. 2. And having done it fo largely already on the head of A lyantages, I shall now only descend to that one against which our Modern Exceptions are most frequent-ly made, 212.
- The great Fundamental duty of taking up the Coast to follow Christine of approving my Obedience to Christ in all and every particular, even when the extremeth danger, the lots of my Life, is like to be the Price to be visit for it.
- Sell 4

 The unicatorial length of this is argued and concluded from the contrainety of it to that liberty of felt-defence, and to that Law of Self-prefervation, which nature is supposed to dictate to every man. And the shewing the weakness of this Objection will be a full vindication of the rational ness of the Precept
 - An I this is done by putting us in mind what is meant by Self-prefervation, and what by Nature, and what by I aw A man ismade up of a Body and a Soul, a mortal and an immortal part, and thefe may be confidered either feverally or united: And confequently Self-prefervation may be fet to fignife; any one or more of thefe four things. Either, firth, the preferving that material mortal part of han from prefeat hart , or fecondly, prefaving the immortal part of him in well and happy being cortlards, pickering the prefent union of one of the towith the other; or fourthly, the providing for the perpetual happy union of them eternally. The first is the preferring the Body, and with it the effate, and liberty, and reputation, J. from prefent lofs or dimiaution. The found is preferving the Soul in Innocence, o. Vertue. T. I that is preferving of this Life of ours, Which

which we live in the natural Body. And the fourth is, providing for a joyful Refurrection, and an everlatting

Life attending it.

Then for nature, that may fignific either blind un- Self 6. enlightned Nature, which fees no more than the re-Rexion upon it felf, and the Book of the Creatures, and Natural Inflincts represent to it; or else Nature as it is enlightned by revelation, i.e. by Gods making known some things in his Word, which Nature had never known had they not been thus revealed: Such are the Doctrines of our Faith, and particularly the eternal rewards and punishments which are revealed to us in the Scripture.

Then for Laws, those may be either absolute and peremptory, which yield not to any superior Laws; or else conditional and subordinate, when a superior Law

doth not interpole to the contrary.

To bring all this home to our present discourse It Set 9 by Self-prefervation be meant either the first or the third notion of the felf, the preferving my body or my life, then though it may truly be faid that it is a Law of Nature, that men may, and that (when no superior Law requires the contrary) they ought and are bound to preferve these imperfect mutilate felves, these bodies; yet then as there is a higher notion of a man than as that barely fignifies his Body, his Soul being the far more excellent part of him, and the eternal union of Body and Soul together being most eminently the Notion that he is concerned in, so there must be a superior Law of Self-preservation than that which commands only the preferving the Body: and though bare unenlightned Nature, that is able to look no farther than this life, do not give any Law in this matter; yet Natu e being supposed instructed in the Christian Doctrine, that there is another life of Body and Soul after this to lait for ever, must needs be resolved to do it, it being impossible that reasonable Nature, when two things are represented so distant, as the life of a few years here in the midth of fuch fad mixtures, and an everlatting his her after in the fulnels of all joys, thou if not enjoye

the preferving of the latter, even with the contempt of the former, when the care of the former may bring any

danger to the latter.

5,9 9

The thort of it is, That when eternal life is in the hand of Christ to give to them that continue obedient and constant to him and to none else, and when the fearing of them which can burt and kill the body, the caring for or preferving of this prefent life, doth at any time or in any case result or obstruct the performance of that duty which Christ then requires or expects from me : there Nature commands me to despise the less and preferve the greater : and if it be not absolutely willing to facrifice the prefent to the eternal Life, and confequently to prefer the obeying of Christ to the preferving of this fading shore life, it must acknowledge it felt a blind Heathen Nature, that knows nothing of an cternal future life, and of him that can caft both body and but into Hell; or elfe an irrational wild Nature, that knows thele diffances of finite and infinite, and doth not think them worth confidering.

Je8 10

It is therefore my most charitable opinion of those that object the Principle of Self-prefervation to the Doctrine of taking up the Crofs, and determine us free from the obligation of paying obedience to Christ, when it annot be done without endangering of Estate or Life, that they speak out of their memory only, what they have read in Books of that supreme Law of the preferving ones felf, but do not withal remember, that if that Self fignified only the Body, it was the Philotophy of them that knew nothing of the Immor tality of the Soul or the endlefness of another Life; or if they were aware of the Christian Doctrines of Etern.tv. they never called the Body that felf that was to be to talicitoufly tended.

Se9. 11

And therefore it is observable in the first Ages of the Church, that those Hereticks that were enemies of men are the closs of Christ, that taught it to be " indifferent and

Service porch . Is now be i more weather the view of the series Pulch. L. Feel. Hit to the same and a fig. . Fuleb Lise is, out of Origen on

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lawful in time of Persecution to forswear and renounce Chrift, and offer Sacrifice to Idols, were a fort of men (the Gnofficks) that immerst themselves in all unnatural filthiness, and depended not at all on the Promises of another life; and having first taught that Christ did not * really fuffer in the Flesh, but only in appearance, ' a same would not be perswaded that either he had any " need vid Ignatii of their lives, or indeed expected it from them, " be Smyrn. a co ing come, as they faid, to face their lives, to die that mai, her they might not be killed. Where the mittake was clear Cyril. Hier. and visible, that they thought they were these transito ry Lives that Christ came to preferve, and not those mete. Non other lives which were to be conveyed over to Eter- hic, nec nity.

Epift. ad Carech. wei apud homines contes. fionem pu-

tant conflitutam, fed in coelo Tertul cont, Gnoft c, 10. " Nec Deus humanum fanguinem fitit, noc brittus vicem pathonis quati ipte de ea falutem confecuturus, expolcit. Tertul. cont. Gnoft, cap. 15. Semel Christus pro nobis obiit, seinel occifis ne occideremur: il vicem exipectat, num & ille falutem de mea nece exspectar ? Tertul.cont. Gno.t.c. ..

The fate of those Gnofficks at that time was very Soll. 12. remarkable, and that which will render our irratiopal fondness of these bodily lives yet more irrational. Their great care was to preferve their lives, and their prime dexterity in order to that, to comply confrantly with the powerful perfecutor; that was, especially, with the lews, (for though the Sword was in the Heathens hand, yet the great malice against the Christians was in the Synagogue, from * thence fprang all the * synagoga Perfecutions.) To this end those Graficks took upon Judrorum them to be great zealots for the Mosaical Law of Cir-fortes per-cumcifion, and generally pieced with the Jews, and Tert. b.c.10 approved themselves to them. At last the Roman Army comes against Jerufalem, takes Jew and Gnoficks cogether, and deffroys them all : and fo Christ was as remarkably atrue Prophet in that as in any one particular, That be that would five built bould lofe it, (that very temporal life, that all his constitute with the Jews was defigned to fave) and be that would lofe, i.e. venture and lay down bu life for Chies fake, fould find it, ie have it more probably preserved and continued

for it, and, whether he lost or kept it here, have it resto-

red to him to continue eternally.

Christian

And if that promise of the Gospel have truth in any sence of it, then is the command no irrational command, of taking up the Grop to follow Christ, when he can, if it be for thy turn, accept of thy taking up the cross, without its bearing thee; or if he do not, can pay thee abundantly for what thou losest, reward thee with Eternity.

If I could foresee any other command of Christ that could fall under our jealousie and censure, I should proceed to it, and be consident of approving it exactly rational. As it is, I am at an end of my designed Method, and am glad it hath been contrived into so small a compass, being now at leisure to retire to my Meditations, which will, I hope, be more calm, being thus disburthened; and make it my first Theme to discourse with my felf, how extremely rational it is that those very turns of Providence which have been our great temptation, and, they say, made many Atheists among us, should be reviewed again, and upon second demurer thoughts engage and instruct us all to become more

Dehou wife, and he shall understand these things, prudent, and he shall know them? for the ways of the Lord are right, and the sust shall walk in them, but the transgraffer that the therein 1106. 149

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